

Theofile first
I maid a ser-
mon of al piges þe
iþe bigan to do & te-
che i to þe dai of his
affession i which
he comādid bi þe
holy goost to his a-
pustles which he
hadde chosen to us-
hich he schewid þe
sulf aþyne after his
passiou. By many
argumētis agerig
to hem. bi fourty
dayes & speking of
þe reuine of god
and he ete 13y hi
& comādid þe þe
schulde n̄ depte fro
iectm̄. but abide
þe bihest of þe fa-
our & wilnd; þe he
heleid bi my maun
for ion baptisid in
wate. but þe schu-
le te baptisid in þe

holy goost after
þese fewe dayes / þe
fore þe pat were
come to gidre arde
him & seiden / lord
wheþ in þis tyme
þou schalt restore
þe kyngdome of d-
rael. & he seid to þe
It is not zome to
knowis þe tymes & ep-
momentis. whilþ
þe sadn̄ Iþap putte
in his power. But
ze schule take þe
vertu of þe holy
goost comyng fro
etone i to 3ou. & ze
schulen be my wit-
nesses i ierlm̄. & i
all ierlm̄ & i iudea
& to all ierlm̄ of
þe erþe. & he
heleid seid to þe
þinges. & he
heleid seid to þe
þinges. & he

175
written
between
1851 & 1852
The Rev. J. W. Ward
died in 1856

This M. S. Translation of
Lichcliffe's was given to me
18 May 1851 by my Father
in law Samuel Merriman
of Brook Street London
M.D. who bought it more
than 50 years ago at a
Book Stall at the corner of
Bond Street & Blenheim
Street—

J. W. Ward

Waltham Rectory
near Rishon.

was noubrid am
ong vs & gat pte
of pis ser wyse / &
pis nidas hadde a
feeld of ye hure of
richidnes / & he was
hangid & al to brast
pe myddyl / & al his
entunhs were sched
a brood / And it was
muid knowen to al
men / p^r diuelli^d in
ierlin / so p^r pulk felde
was clepid adhelde
mak in pe language
of hem / pat is a fe
lde of blade / And it
is writē i pe bok of
saluys / pe habitacio
of hem be maid des
ert / & be yer noon
pat dwel i it / & anoy
take his buschapri
che / perfore it biho
uep of pese mē pat
lengadnd togidre
wip vs in al pe tyme

i which pe lord d^r
entrid / & wēt out a
mong vs / & bigan
fio pe laptym of iō
til in to ye day i wh
ich he was take vp
fio vs / p^r oon of pese
be maid w^r vs a wit
nesse of his resur
rectione / & per order
ned tweyne / Joseph
p^r was clepid iurfa
tas p^r was uamed
matt / & matthe / & per
preiden / & serden / pou
lord pat knowest
pe hertis of al men /
scheiwe whom pou
hast chosen of pese
tweyne / pat don ta
ake pe place of pis
p^rince / & apostilled
of which nidas trel
p^rillid / pat he schu
to go in to his place
/ & per zaue locus to
hē / & pe lotte fell o

him fro her ȝe/ And
 whāne þei biheldē
 him goving i to þe
 uene/ so twey mē
 stoden besidis hem
 in white cloping/
 which also seiden/
 aȝen of galilee w
 hat stonde ze bihol
 drug in to heuene/
 þis ihu which is ta
 ke vp fro you i to he
 uene/ schal come as
 ze sizen him goig i
 to heuē/ þāne þei c
 neden aȝen in to ie
 rusalem fro þe hīl
 pat is depid of oly
 uete/ þe hīl which
 is betwix ierlīm a
 hān dayes iourna
 ey/ And whāne þei
 were comen i to þe
 hous. wher þei d
 weliden. geuēn
 te vp i to þe seller
 þe w/ a ion mās

⁊ andrew filhp ⁊
 thomas. latholo
 mew ⁊ mathew.
 James of alphey ⁊
 symont zelotes ⁊
 uidas of iames/ al
 pese weren lastyng
 by contynewyng
 wy oo will i prei
 er as wyne ⁊ ma
 rie þe moder of
 ihu ⁊ whis bryden
 In þo daves petr
 wos up in þe myd
 dyl of bryden ⁊ seid
 and pete was a
 company of men
 to godre almest an
 hundred ⁊ twenty/
 Bryden it bihouep
 pat þe scripture be ful
 filled/ which þe holy
 goost bifore seid bi
 þe mouy of dauid/
 of uidas of hī pat
 was ledder of þe
 pat token ihu/ ⁊

what wole þis pig
 be? i op scornþe &
 seide for þese me be
 ful of auiste. B^t pet
 stode w^t þe enleuene
 & resid vp þis wice
 & hant to hē. ze ueris
 & al p^r diuile at ierlm.
 le þis knowē to you
 & is eewis þerue ze
 my wordis for n^o as
 ze wenē þese le drūk
 en. whane it is now
 þe pndde oure of þe
 day/ but þis it is.
 pat was seid bi þe
 profete iohel. & it sc
 hal be i þe last dayes
 þe lord seip. I schal
 held out of my spi
 rit on ech flesche.
 & zoure lones & zoe
 dnytris schule pfea
 & zoure zoge me sch
 ulen se visions. &
 zoure eld me schu
 le drene swenens

& o my fuantris o
 my hadmadēs. I sc
 hal sched out of my
 spirit i þo dayes &
 þe schule pfea. &
 I schal zeue grete
 wondris aboue m
 heuene. & signes i
 erpe bney. blood
 fier. & hete. & smoke.
 þe sone schal be tur
 ned i to derlmellis
 & þe moone i to blod
 bfore p^r þe grete. &
 þe open day of þe lord
 come. & it schal be. ech
 man wiche. eu schal
 depe to heip þe name
 of þe lord. schal be
 said. ze me of. i. l.
 here ze þese wordis
 Jhs of nazareth a
 man preued of god
 bfore you bi itues
 & wondris & toke
 mys. which god dide
 bi hi i þe myddil of you

matthe And he is
as no ūbrīd w^{pe}
enleuene aplis. n

And whāne pe
dayes of pēte
coft wēre fillid: al
pe discipulis wēre
togidn i pe same
place: & lodeply per
was maad a soum
fio heuene as of a
giete w^{ynde} com
yng: & it fillid all
pe hous where pei
satten: & diuers tū
gis as fier agerid
o hē: & it sat o ech of
hē: & al wēre fillid
w^{pe} hoh gōst: & pei
bigūne to spek diuise
langagis. as pe ho
ly gōst: zaf to hē to
spek: & p^r wēre i ierl
dwelīg: mē ierwis
religiōse mē of ech
natiōne p^r is vnd
heuene. And whān

pis wyce was made
pe miltitūde came
to gidre: & was asto
nyed i port: for ech
mā herd hē speke i his
lāgage: & al wēre asto
nyed: & wōdnde: & sei
de togidn: wherū
al pēte p^r speke be mē
of galilee: & hou her
de we ech mā his lā
gage i which we be
born: of iūti & medi
& elanite: & pei p^r dw
ele at mesopotame
ūde: & arābie: & p^rte
& alie frigie: & pāfibe
egypt: & pe p^rties of li
bie p^r is aloue liene
& colyges. romaynes.
& ierwis. p^rleitis mē
of æte: & of ambie
we han herd hē spe
kūg i oure lāgagis: se
giete yiges of god:
& al wēre astonyed:
& wōdnde: & sei de togidn

And

ze seē & herē / for dan-
 d stied n^t m to heuē
 nes / 28th he seip pe lord
 seid to my lord / sitt / p^r
 ou my rythals / til I
 putte pin ennympes
 pe dool of pi feet / p^r
 fore moost certenly
 wat al pe hous of
 isrl^l / pat god maad
 hi lope lord / & cū pis
 ihū ishom ze cruasi-
 eden / whāne pei herde
 pelse piges / pei were
 cōpūde i her t^r / & pei se-
 ide to petir / & to op^r ap-
 stlis / Wriien what sch-
 ule we seie / & pet seid
 to he / do ze penance / &
 ech of zou be baptisid i
 pe name of ihū cristi /
 i to remysliou of zoe
 synes / & ze schulen
 take pe zift of pe ho-
 ly gost / for pe bihest
 is to zou / & to zoe lōnes
 & to al p^r ten ser / wh
 ich

cū oure lord god hap
 depid / Also is op^r isor-
 dis ful many he wat
 nessed to hem / & mo-
 nessed hem / & seid / be
 ze saued fro pis sch-
 ebid genacione / pane
 pei p^r restep uede his
 word were baptisid /
 & i p^r cap coulis were
 encreesyd / Aboute
 pre pouland / & were
 lastygly stabul i pe
 techyng of pe apstlis /
 & i comynyng of bre-
 kyng of breed / & i
 preiers / & drede was
 maad to ech man / &
 many wondris / & sig-
 nes were done bi pe
 apstlis i ierlm / &
 giete drede was i al
 & al p^r beleuede were
 togidre / & hadde all
 ynges comune / pei
 lolden possessions
 & catell / & deytiden

as ze write / ze tūetid
 eu lī ⁊ kullid bi pe
 yondis of wickid me
 bi coceyl deſumpnd ⁊
 bitakē bi pe biſore k
 nowyng of god w hō
 god reſid w hāne for
 ois of hell weren
 unloude bi p^r h^ris
 poſſibil p^r he wer hol
 dē eſt for dauid ſey
 of h^r ſize a fer pe lord
 biſore me eūmore
 for he is on my rygh
 tē p^r h^r n^r moued for
 pis ryg my hert is
 roved ⁊ my tūg maad
 ful out iore ⁊ more oū
 my fleſch ſchal reſt in
 hope for yon ſchalt not
 leue my ſoule i hell
 ney p^r ſchalt zene p^r
 holy to ſe corrupaon
 pon haſt maad know
 ē to me pe weyes of
 b^r p^r ſchalt ſil me i
 my rpe w^t p^r face

Bripen be a leueful
 loldh to ſeie to zou
 of pe putruw dauid
 for he is deed ⁊ buri
 ed ⁊ his ſepulcre is
 among vs i to pis
 day / perfore w hāne
 he was a pphete ⁊
 wiſt pat w a giete
 ope god hadde liuozn
 to h^r p^r of pe fruyte
 of h^ris lūnd ſchulde
 oon ſitte on his ſete
 he ſeyng a fer ſprik
 of pe reſurrection
 of criſt / for he was
 neyur leſt i hell
 ney h^ris fleſch ſize cor
 rupaon / god reſid
 pis ih^r to w hō we
 all leu witneſſis / per
 fore he was enhaūſid
 bi pe ryghōd of god
 ⁊ reuuz pe biſect of
 pe heh goſt p^r he rich
 of pe ſūd he ſchedde
 oute pis ſpirit pat

& he heued him vp/ and
 anon his leggis & his
 feet weren sound to
 gidre/ and he lepid &
 stode & wandride/ and
 he coute wy hem in
 to re temple. & wan
 dride & lepid & heried
 god/ and alle re peple
 say him wallhyng
 & herhyng god/ and
 rei knewen him: yac
 he it was yac satte at
 almes at re faire gate
 of re temple/ and rei
 weren fillid wy won
 dryng & stouyng
 of mynde in yac yng
 yac bifolde to him of
 whane rei scien pet
 & jon: al re peple ran
 to hem at re porche
 yac was depid of sa
 lamon: & wondriden
 greely/ and peter
 sez & answeryden to f
 peple/ men of israel:

what wondren ze in
 yis ring. eij what be
 holden ze vs. as bi de
 vne eij power. we
 madden yis man for to
 wallie: god of abraham
 & god of isaac & god
 of jacob. god of our
 fadris: hay glorified
 his sone ihu. whom
 ze bitrueden & denyed
 before re face of pala
 ce: whane he denyde
 him to be denyed/ but
 ze denyed re holy & cry
 st: & arien. unasslee
 re to be zonen to you/ &
 ze slouen re makere
 of lyf: whom god
 reifid fro dey of who
 we be witnesis/ and
 in re fey of his name:
 he hay confermed yis
 man whom ze seen
 & kuowen/ re name
 of him & re fey yac
 is bi him. jaf to yis

po pinges to al me
 as it was nede to
 ech / & ech day pei
 dwelliden stably
 wip so will i pe
 tempil & brake
 breed about hou
 sis & token mete
 wip ful out iorie
 & symphies of
 hert & herieden
 to godur god &
 hadden grace to
 al pe folk / & pe lo
 id entrecid hem
 pat weren ma
 ad luf ech dape
 in to pe same p
 yng. Sta. in.

Ad petir &
 iwon wente
 up in to pe tem
 pil / at pe nyne
 houre of prey
 nge / And a man
 pat was lame
 fro pe wombe

of his modur
 was borne / and
 was leved ech
 day at pe gate
 of pe temple
 pat is seyd fer
 to axe almes of
 men pat entri
 den in to pe tem
 ple. / His wif
 anne he seze pe
 tre & iwon legg
 yng to entre
 in to pe temple
 preied pat he sch
 uld take almes
 & petir was iwon bi
 helde on hi & seiden
 bihold p ito vs & he
 biheld ito he & hop
 id p he schuld tak su
 wif of he b petir seid
 haue new fili ne go
 de. b p pat / haue / zen
 to pec / i pe name of
 ihu cr of mizeret rle
 vpt go / he tok hi bi
 pe risthod

peple: re p̄stis ⁊ ma-
gistratis of re temple ⁊
re saduaries camen
to pou hem sorowiden
pat rei miȝten re pe-
ple: ⁊ teldu in ih̄u
re azenrlyuge fro
dey/ and rei ledu h̄o
dis ou hem: ⁊ putn
u hem in to ward
in to re morow/ for it
w̄s panue enenide/ b̄
many of hem pat had
den herd re word: be-
leuedu/ and re nou-
bre of men was ma-
de fyne þoulandis/
and aȝenwe it was
don. ⁊ re þuas of
hem ⁊ eldis men ⁊
fifis were gadrid i
iherusalem ⁊ amas
þuce of p̄stis and ca-
fas ⁊ joon ⁊ alisam-
dre: ⁊ hou many e-
were weren of re kya-
de of prestis/ and

rei semden hem in re
mydd: ⁊ ariden/ in wh̄
itric cy in what na-
me: han ze don ris-
ring: ⁊ panue peter
was ⁊ teld wif re ho-
ly ghoſt: ⁊ seide to hem/
ze þuas of re peple ⁊
ze eldis men here ze/
if we to day le denyd
in re good deed of ali-
lie man. in re þou ris-
uame is maad safe:
be it knowen to þou
al ⁊ to al re peple of
israel/ pat in re ua-
me of ih̄u crist of naya-
recth. whom ze crucifi-
den. whom god resid
fro dey: in ris vis n̄
flawndy h̄ole. bifore
þou/ ris is re ston:
which was repned
of þou buldyng/ whi-
ch is made in to re heed
of re corne: ⁊ hech is
not in ouy opir/ for

man ful hech in pe
syt of al þou/ and now
brysen þi woot: þi bi
bulwyrge ze dide as
also þoure prynces/bt
god þat bifore telle bi
pe mony of al profetis.
þat his eft schilde
suffre: þay fillid so/
þfore be ze repentaunt
be ze conuertid: þat
þo synes be down away/
þat whane þe tymes of
refreischyng schulen
come fro þe syt of þe
lord/ and he schal sen
de þilk ihu crist þat
is now p̄chid to þou/
whom hit bihoney
henene to resceyue:
into þe tymes of resu
rtaon of al kyngis.
whiche þe lord spake
bi þe mony of his ho
ly profetis fro þe
world/ for moyses sei
de/ for þe lord þoure

god schal reise to þou
a profete of þoe brysen:
as me/ ze schulen here
hym bi al kyngis. what
euer he schal speke
to þou/ and it schal be
þat eny man þat schal
not here þilk profete.
schal be distrid fro þe
peple/ and al profete
tis fro samuel & aft
ward þat spoken:
relden þese daies/ but
ze ten þe sones of pro
fets & of þe testamēt
þat god ordeyned to
þoure sadus: & seide
to abrahā/ in þi seed
alle þe meynes of re
ceyve schulen be bless
id/ god reid his so
ne first to þou. & sent
hym blessinge þou: þ
ech man conuerte hi
fro his wickednesse/

And whyle þe
spoken to þe

uerſ opur name vnd
heuen is jonen to
men. in which u bi-
honer vs to be made
laaf. and þei hye þe
ſtadfaſtneſſe of peter
z of jon: for it was
founden þat þei we-
ren men bulcaryd z
leiyed men. z þei wo-
drid z luewen hem
þat þei were w ihu/
and þei ſye þe man þ
was heſid ſtoudige
w þe hem: z þei myſt
noping azeuſeie/ but
þei comandiden he
to go for wyout
þe coñſeil: z þei ſpa-
ken to gude z ſeid/
what ſchulen we do
e to þeſe men/ for þe
ſygne is made knowe
bi hem: to al men þ
diuelſen at ierlīm/ ic
is open z we mow a-
deuſe/ but þat it be

nomore purpſchid
in to þe peple: mana-
ſe we to hem. þat þei
ſpeke nomore in þis
name to ony men/
and þei deyd hem z
denouceden hem: þat
on no mane þei ſchul-
den ſpeke. uerſ teche
in þe name of ihu/ b
peter z jon anſwere-
den: z ſeiden to hem/ if
it be rythful in þe ſyde
of god to here þou in-
þe: þan god: demeze/
for we moten nedis
ſpeke þo þingis: þat
we han ſeyen z heerd/
and þei manſcedyn
z leſten hem z founde
not þou þei ſchulden
þyſche he for þe pe-
ple/ for alle men clari-
fieden þat þing þ was
doon in þat þat was
biſalle/ for þe man was
more þan of forty

not ym. and whāne
it w^d seeld it was in
r power: / wh^hast
you putt y^e ring
in y^e hert / you hast
not tied to men: b^t to
god / manye herde
y^ese wordis / & feld to
it / it was deed / and
gret dred was mād
on al y^eat herden / &
younge men risen and
mōvden hym a wey:
& baren hym out be
neden / and y^e was
made as a space of
y^e ouer: & h^o hinc
we not y^eat yung y^e
was deñ. & entide
and peter answerde
to hir / woman leue
to me: wher y^e sel
den y^e feld for loyng
dye: / and sche seide she
for loyngdye / and pe
ter seied to hir / what
bi sell in yon to dep

te y^e spirit of y^e lord:
lo y^e sect of hem pat
han buried y^e hōu
boud y^eu at y^e dore:
& y^ei schulen bere y^ee
out / a noon sche fel
de don at his feet: &
died / and y^e zonge
men entiden & fōndē
hir deed. & y^ei baren
hir out & burieden to
hir housboud / and
gret dread was ma
de in al y^e church: &
in to alle y^e herden y^e
se yungis // And by y^e
hondis of y^e aposthis:
figures and many wo
dus weren maid in
y^e peple / and al were
of con a word in y^e
porche of salomon /
but noman of opy
durstē loyng hym
sulf wth hem: but y^e
peple magnifieden
hem / and y^e multi

wy tust / And of re
multitude of men bile
cynge: was conheret
t con wil / ney ony
man seide ony ying of
yo yingis. rat he wil
dide to le his owhe:
but al yingis weren
commne to hem / and
wy greet itue yea
poshis zeldiden wit
nessinge of yea zenri
linge of ishaist ou
re lord: t greet gce
w's mal hem / for nei
ry ony ned y man
re's amouge hem / for
hou many eue were
possessionis of feldis
ey of housis: rei sei
den t brouzten re pri
tis of yo yingis rat
rei seiden: t leiden in
fore re feet of re a
poshis / and it was
departid to eche: as it
was need to ech / for

for iosep y was na
med barlabas of a
poshis. rat is to seie
re sone of confort of
re bynage of leuy a
uian of cyrie: wha
ne he had a feeld sel
de it t brouyt re pri
ys t leide it bifore
re feet of aposthis

But aman ana
nye bi name
wy sathur his wyf
seiden a feeld / and re
frauidide of re price
of re feeld t his wy
fe w's wyngce / a bdy
brouyt aparte t lei
de bifore re feet of re
aposthis / and pter
leid to him / ananye
whi hay sathanas
temptid ym hert y
for he to re hely go
ost: t to defraude
re prys of re feeld
wher it buseld w's

zen & teelden & leiden/
 we fouden p̄n som
 schute wip al diligē
 te: & re keperis stō
 dunge at re zans/ b̄
 we opnedē & fonde
 no man ȳ ine/ and
 as re magistratis
 of re temple. & re p̄n
 as of priestis herden
 re se wordis: re don
 tiden of hem what
 was doen/ b̄nt mā
 cam: & teeld to hem/
 for lo yo men which
 ze han put in p̄low:
 len in re temple and
 stonden & techeu re
 peple/ rau re magis
 tratis went wip re
 mynystris & brouste
 hem wip out violē
 ce/ for rei dyeden re
 peple: lest rei schul
 den be stoned/ and
 whāne rei hadden

broust hem: rei set
 tiden hem in re con
 sel/ and p̄uce of pie
 stis: arde hem & sad/
 in comāndement we
 comāndēden to you:
 pat ze schulden not to
 che in ris name/ and
 lo ze han fulhd icthū
 wip tōe techunge: & ze
 wolden vange on re
 bloud of ris man/
 and petre answerd
 & re apōstlis & leiden/
 ic blyuēy to olerie
 to god: more ran to
 me/ god of oure fa
 dres iclid ihū who
 ze slowen: hangge
 in a tree/ god euljā
 sid wip his rythōnd
 ris p̄uce & sauouwe:
 pat penaūce were ze
 ne in to israd & re
 myssion of synes/ &
 we len witnessis of

tude of men & of wo-
men bilcenyng in
ye lord: was more
encreased / so yat yei bro-
ughten oute like men
into strygus: & leide
in hit beedris & cou-
chys / yat whāne ye
ter cam. namely ye
schadewe of hym schu-
ld schadewe eche of
hem: and yei schul-
den be deliuerid fro
her sekencess / and ye
multitude of citis
wyz to ierlm ran bri-
gynge sekemen / yat
weien traueid of
vudene spiritis. whi-
che alle weien hechid

But ye pruce of p̄stis
was by. & al yat we-
ren w̄ hym. yat is p̄-
cise of saducis: &
weien fillid w̄ ye en-
uye. and leiden hon-

dis ou ye apostlis: &
puttiden hem in ye
comyn warde / but
ye angel of ye lord o-
penyd le w̄ ye ja-
tis of ye p̄son: & led-
de hem out & leid / go ye
& stonde ye & speke in
ye temple to ye peple:
al ye wordis of yis ly-
yf / whom whāne yei
hadden herd yei entra-
den early in to ye tēple
& tauyten / and ye p̄-
ce of p̄stis cam. and
yei yat weren w̄ yis
& clepiden to gidie ye
council & alle ye eldre
men of ye chydren of
israel: & senten to ye p̄-
son: yat yei schulden
be brouyt fory / and ye
myuystis camen yei
fonden hem not. &
for ye p̄son was ope-
ned: yei turneden a

den nomore spe i re
uame of ihu & rei letē
hem go/ and rei wen
ten ioringe fro re sit
of re cōsile: pat rei
weiren had wori to
suffre dispulynge for
re name of ihu/ but
eche daie rei cessid
not in re temple & a
boute housis: to te
che & to pche ihu i tē

But in re vi-
daies. whan
re noumre of discipul
encreasid: re greth
gruatheden azen re c-
briewis. for pat her
widows weren despi
sid in eny daies my
nystryng/ and re. xij.
clapeden togidre re
unmultitude of discipul
& leiden. it is not ryt
ful i we leuen re wor
de of god: & mynyste
ryn to bapdis i fore

briwen biholdre ze mē
of jou. of god fa-
me ful of re holy go-
ost & of wisdom: whi
che we schule ordeyne
on pis werk/ for we
schulen be bily to pre
& pche re word of god/
and re word pleid
infor al re creatur/
and rei cheleden stee-
ne aman ful of ten
& of re holy gost. &
philip & promachon
canon & tymon & par-
manan & nicol a co-
meiynge aman of an-
tioche/ rei ordeyned re
se infor re sit of a-
postles: & rei prech-
leiden housis on hem/
and re word of re lord
werd: & re noumre of
re discipul in ierusalem
myche multiplied. al
so myche compaign
of prechis: othre to

. ii .

these wordis. & y^e ho
ly gost whom god
sat to alle oberchige
to hym/ whāne y^e
herden y^ele ringis: y^e
& weren turmentid.
& y^eoyten for to slec
hem/ but amau^r was
in y^e counseil. aban
see gamaliel bi name
a doctour of y^e lawe.
a worshipful man
to alle y^e p^eple: and
comāndid y^e men
to be putte wy^tout
fory. for awhile/ and
he seide to hem/ y^e mē
of israhel take cōse
to y^eonself on y^ele
men: what y^e schu
len do/ b^efore y^ele da
ies Theoda^s rat seide
hym f^ell to be sūmā:
to whom auou^rbie of
men consenadē. abo
ute fūme hūdyd/
wherh was slayne:

& alle rat biluēde to
hym: werē disap^rphid
& brou^t to nou^rt/
after y^eis Judas of
galilee was in y^e da
ies of professiō. &
turned awei^e y^e p^e
ple aft^r hym/ and al
hou many enē consēt
iden to hi: werē sta
tid. & he perischid/ &
now y^efore y^e seie to y^e
departe y^e f^ero y^ele mē:
and suffre y^e hem/
for if y^eis cōseile cry
werdis is of men:
it schal be vn dōn/
but if it is of god:
y^e moū not vn dō hē.
lest perānēure y^ele
founden to repūgue
god/ and y^ei consenti
den to hym. & y^ei de
yiden to gidre y^e a
posthis/ and deuou
seien to hem rat we
ren becn: rat y^ei schul

þe fey / And steneue ful
 of gr̃t & streulye. made
 woundis & greet signes
 in þe peple / but sume
 risen of þe syuago þat
 was clepid libertines
 & creuentis. and of
 men of alsamudre. &
 of hem þat weren of
 alia & of alpe. and di
 spunden w̃ steneue / and
 þei myȝten not wy
 stand þe wisdom & þe
 spyt þat spak / þat
 þei þuclly scoten mē
 þat schulden lere þat
 þei herden him seȝinge
 wordis of blassemye
 aȝens moyses & god /
 and so þei moueden to
 gidre þe peple : & þe ci
 dre men & þe sribro / &
 þei rancen to gidre & to
 ken him : & brouȝten
 in to þe conselle / and
 þei ordayned fulle wa
 nestis. & seȝd þis mā

reesip not to speke wor
 dis aȝens þe holy pla
 ce & þe laue / for we her
 den him seȝinge þat
 þis ih̃s of nazaret
 schal distric þis pla
 ce : & schal chaunge
 þe tridiciouns which
 moyses took to us /
 and al men þat sat
 in þe consell biȝeel
 den him : & saion his
 face as þe face of an
 aungel / vii. c.

And þe þat
 of p̃ictis lei
 de to steneue / wher
 se ringis hau hem
 so : which seid biȝen
 & fadris here is / god
 of glorie apperid to õ
 fadir abraha. whan
 he w̃s in mesopo
 tanye. bifore þat he
 dwelld in curran :
 & seid to him / go out
 of piload & of pilypa

israel and whāne he
sayz a man sufferinge
wrouge: he vengide
him. & dide veniaūce
for him pat sufferde
re wrouge & he killde
re egypcian/ for he ges
side pat his brisen sch
ilde vnderstond. pat
god schuld zene hem to
helpe bi re hond of hi/
but re vnderstod not/
for in re day saynge
he apperid to hem sh
dyng: & he a cordide
hem in ptes & seide/ me
re brisen whi noi
en ze eche of: but
he nat dide re wrouge
to his uenidore: put
tid hi awey & seide/
who ordeyned re pu
ce & douneliman ou bo:
wher you wolt flee
me: as iusturday yⁿ
killidit re egypcian:

and in re woide moi
sees siz: & was made
a comelyng in re lōd
of madian. wher he
bigate twey sones/ &
whāne he had fullde
fourty zeer: an angel
apperid to him i face
of flawme of a bndch
in desert of re moite
of syua/ and moisees
siz & wondride on re
siz/ and whāne he nei
zed to bihold: re boie
of re lōd was maad
to hi & seide/ i am god
of so fadris. god of
abrahā. god of isaac.
god of iacobe/ youlde
was made tremblige:
& durst not bihold: b^t
god seide to him/ do of
re scham of yⁿ feet/
for re place in whiche
you stondist: is hoh
er re/ i sepyge sepy re

gypte: he sente oure fa-
dres first/ and in ye se-
conde tyme Joseph was
knowen of his buyen:
7 his kyn was made
knowen to pharaun/ and
Joseph sente 7 clepid
Jacob his fadir: al his
hyured seuen tyfye
men/ and Jacob cam
dun in to egypte 7 was
dred: he 7 oure fadres/
and yet weren triilla-
de in to sichen and
weren leide in ye septi-
ce pat abraham bo-
mye bi price of selue
of ye sonnes of emor.
ye sone of sichen/ and
ye tyme of ye biheest
cam my which god
has knowleschid to
abraham: ye peple
werd 7 multiplied
in egypte/ til anopre
kyng rood in egypte:
which knewe not

Joseph/ 7 is biggid of
hyn 7 turnente ou-
re fadres: pat phar-
schiden put away her
yonge children. for phar-
schilde not lyue/ in ye
same tyme moyses
was born: 7 he was
loued of god 7 he was
nonschid yee mo-
neys in ye hous of
his fadir/ and whan
he was put out
in ye flood: ye dought
of pharaun toke hi vp
7 nonschid hi in to his
sone/ and moyses was
lerned in al wisdom
of ye egyptians: 7 he
was mytey in his
wordis 7 werkis/ bi
ghaue ye tyme of
fourtye yer was ful-
bid to hyme. it roos by
m: 7 his heet. pat he
schulde visite his bre-
thren ye sonnes of

ye hons of israel offer
den to me slepne sarn-
fices: en sarnas four-
ty zenis in desert: and
ye han taken ye taber-
nade of moloc and ye
sterre of zour god tru
sam: sygues rat ye ha
made to ~~the~~ schyze
hem/ and i schal tül
late zon in to babilony
e/ the tabernacle of is
witnessinge was w^t
oure fadris in desert:
as god disposid to he
and spake to moises/
rat he schuld make it
after ye forme rat he
sez/ which also oure fa-
drys token wyf ihu x
brouzten in to ye pos-
session of heven wen:
which god putte a
wey fro ye face of o^r
fadrys. til in ye daunce
of dauid/ rat sond g^d
a nentis god: and

ayd rat he schuld fyne
a tabernacle to god of
jacob/ but salamon
badid au hons to hi/ re
but ye hye god dwel
hy not in pugis made
in hord: as he sen bi
ye profete/ heuene is a
sete to me: i re cye is ye
schol of my feet/ wher
hous schule ye bad to
me sen ye lord. cyr
what place is of my
refuge: wher my
hond made not alle
rele pugis: ray har-
de nol and vnarma-
did hertis z ead z
wyf stonde more
ye holy gost/ and as
zour fadrys: to ze/
whom of ye profetes
han zoe fadrys pur-
sued it han slayn he
rat before telden of
wynge of ye rit-
tul man/ whos tra

turne out of my pe-
ple that is in egypte &
I herd ye mourninge of
hem: and I cam down to
deliuer hem/ and now
come you: & I schal
sende yee in to egypte/
his moises whom yei
denyed in serpyge. who
ordynede yee prince &
domesman on vs/ god
sende his prince & azen-
biere wip ye hond of
ye engel. yat apperide
to hy in ye bulche/ his
moises ledde hem out:
& dide wondrous & signes
in ye lond of egypte. &
in ye reed see. & in de-
sert forty zenis/ his
moises yat sende to ye
sones of israel/ god
schal wise to you a pro-
fete of youre bryden.
as me ye schulen he-
re hy/ his it was yat
was in ye church in

valuerelle wip ye an-
gel yat spake to hym
in ye mount of syna &
wip oure fadris: whi-
ch took wordis of Iysit
to zene to us to who
oure fadris wold not
obey: but puttyn hy
away. & were turned
away in hertis in to e-
gypt. serpyge to aaron/
make you to us god-
dis yat schulle go bifo-
re/ for to his moises y
ledde us out of yelond
of egypte: we witen
not what is don to hy
and maden a call in to
ye daies: & offred a sacri-
fice to ye matruet/ &
yei weren glad in ye
werke of hee hondis/
and god turned & bi-
tolde he to serue to ye
knythode of heuene:
as it is witen in ye
book of profetes/ wher

madeu gret moornig
e oulym / but saule
gretly distred re
churcj & entred by
houfis: & diours wth
t wthmen. & by toke
hem into p^{er}son & re
rat iweien stand:
passiden for. p^{er}chig
e re word of god.
And philip cam d^{er}
in to a ctee of samaria:
and p^{er}chide to h^{is}
t^{er}st / and re peple sa
ue tent to re se r^ung
is rat weren seide of
philip: wth o^uer
heerynge & sepyge re
segues rat he dide
for many of h^{is} rat
hadden vndeene
sp^{er}itis: criden wth
a gret boue & wen
ten oute / and many
l^{et}te in re palese &
crold weren heeld /
re fore gret iore

was made in rat a c
e / but rer was amā
in rat a cte whos na
me was symon a
wicche. rat had dis
seynd re folk of sa
marie. sepyge: rat
hun sal was sū gret
man / whom alle her
kueden fro re lest to
re moste: and seiden
ris is v^{er}ue of god: re
wthch is clepid gret
and leueden in for
longe tyme he hadde
maddid hem wth h^{is}
wicche crastis / but
whāne re hadden bi
leued to philip rat
p^{er}chide of re kyngd^{om}
of god: men & wthme
weren baptisid in re
name of anⁿⁱ cr^{ist}
and pāne also symo
unt h^{is} sal bleued
and whāne he was
baptisid: he droue

townis & manfleens ye
werē now/whiche to
ken ye laue in ordina
unce of angels: and
hau not kept it/ and
yei herden reſt ringis
& werē diſſly turnē
tid in her hertis. and
grēueden wip teer o
hū/ but whāne ſe
neue was ful of ye
holy goſt: he biheld
in to heuene & ſey re
glorie of god. & ihū
ſtoudyng on ye ryt
half of ye vertu of
god/ and he ſeide/ lo
I ſe heueneſ opened:
& māny ſone ſtoud
dyng on ye rythalf
of ye iūne of god and
yei crieden w̄ agrette
voute & ſtoppiden her
re eers & maden wip
cōwā an aſſaunt in
to hū/ and yei brōuz
ten hū out of ye aſſ

ce: & ſtounded/ and ye
witneſſis diden of he
re cloris. biſidus ye
feet of a yonge man
pat was clepid ſaulc/
and yei ſtounded ſe
bene. ȳ clepid god
to helpe & ſeide/ lord
ihū reſcye my ſpi
rit/ and he knelid &
criede wip agrette voi
ce & ſeide/ lord ſeme n
y to hem yis ſyne &
whāne he had ſeide
yis yig he died/ v̄m. i

But ſaulc was
conſentynge
to his deſp/ and gre
te perſecution was
made pat day in ye chur
ch pat was in ierūſa
and aile men werē
ſcaterid in ye ciuitie
co of iudee & ſama
rie: out taken re a
poſſib/ but god w̄
brieden ſeueue: and

rele ymselfe pat he ha
leid come ou me/ &
re witnesiden & spa
ke re word of re lord:
& reden azen to ierlm/
& pchiden to many
cuntrees of samari-
tans/ And re aūgel
of re lord spake to
philip & leid/ rise p^u
& go azen re sonp-
to re wey pat goop
dōu fō ierlm in to ga-
la. yis is desert/ and
he wos & went fōr/
and lo a man of ethi-
opie. a mysa man ser-
uant a geldynge
of re quene Candace
of ethiopiens. whi-
che was ou alle ri-
ches: cam fōr to
woldynge in ier-
salem and he turned
azen fūtyuge on his
chare: & redynge y-
saie re profete/ and

re spirit leid to philip/
neise you: & ioyne re
to his chare/ and fi-
lip rau to & hard hi
redynge ysaie re pro-
fete/ and he leid/ get-
fist you wher you
vnderstondist what
ying you redist: &
he leid/ how may y
if nomian schewe to
me: and he pried fi-
lip: pat he schuld co-
me vp. & fūre wy-
thim/ and ym mace
of re scripture pat he
redde: was yis/ as a
schep he was ledde
to fleynge/ and as a
lonke bāre man
pat schery thou is
dōnle wyout doute
so he opened ut his
mony/ in myneste
his dōm was taken
vp/ who schal telle re
geniacon of ymns for

rele ymms pat re ha
leid come ou me/ &
re witnesiden & spa
re re word of re lord:
& zeden azen to ierlm/
& pchiden to many
cuntries of samari-
tans/ And re angel
of re lord spake to
philip & leid/ rise p^u
& go mens re sonp.
to re wey pat goop
dū fū ierlm in to ga-
sa. yis is desert/ and
he roos & went four/
and lo auian of ethi-
opie. a myn man for
uarunt a gelydunge
of re quene sandace
of ethiopiens. whi-
che was ou alle ri-
chestis: cum for to
worshippe in ieru-
salem and he turned
azen satyuge on his
chare: & redyuge y-
saie re profete/ and

re spurt leid to filip/
neise you: & ioyne re
to re chare/ and fi-
lip rau to & hard hi
redyuge ysaie re pro-
fete/ and he leid/ get-
fist you wher: you
vnderstondist what
ying you redist: &
he leid/ how may y
if nomian schewe to
me: / and he p^{re}id fi-
lip: pat he schuld co-
me vp. & lare wy-
sp^{re}/ and y^{re} place
of re scr^{ipture} pat he
redid: was yis/ as a
schep he was ledid
to sleynge/ and as a
louer bāre man
pat ladery thou is
doubt wyout doute.
so he opened uot his
mony/ in myneste
his dūm was taken
up/ who schal telle re
geniacon of ymms for

to philip/ and he seȝ
also þat signes & grette
uirtue weren don: & it
was astonysed & wou
dnd/ But whōne þe
apostles þat were at
ierlm hadden hard þ
samane had rescey
ued þe word of god:
þei sente to hem pet
& jon/ and whāne þei
cāmen. þei friden for
hem þat schuld rescey
ue þe holy gost/ for
he cam not yet in to
ony of hem: but þei
weren baptysid only
in þe name of þe lord
ihū cūt/ þāne þei lēt
hondis on hem: & þei
resceyueden þe holy go
ost/ And whāne Sym
mon had seyne þ
þe holy gost was do
nen vntyng on of
hondis of þe apostles:
& he proferd to hem

monye & seid/ geue þe
also þis power þat
whom eue I schal lay
on myn hondis: þat
he resceyue þe holy go
ost/ but pet seyd to hi
þi money is wip þe
into þe diacon: for þ
gesledist þe iuste of god
schuld be had for mo
nye/ þere is no part
ne lorte to þee in þis
word/ for þu herst is
not ryȝt ful before
god/ þerefore do þou
penunce for þis vic
tudnesse of þee. & þis
god: if þatmenoure
þis yong of þu herst
be forȝon to þee/ for
þe þat þou harte in
þe galle of bitternesse:
& in þe land of wic
tudnesse/ and Symo
un answered: & seid/
þis ge for me to þe
lord: þat no prync of

Deedis of aposthis

iorney: he wifeld pat
 he cam neu to da-
 mazio/ and to depu-
 ly alize foz he nere
 fchoon aboute him: &
 he feld to re erpe: &
 herd a voice ferynge
 to him / fawt fawt
 what p'fufft von
 me: / and he feld /
 who art thou to w:
 and he feld / i am ihs
 of natirey: whom
 von purfufft / it is
 herd to fee to take
 azeno ye pridie / &
 he tremblud & von
 fawt & feld / lord whi
 wolt thou yat qd /
 and re lord feld to
 him / rife vp & entre
 in to ye cite: & it fch
 al he feld to fee: whi
 it wifouney fee to do /
 and fo yat wente
 wif fawt fawt afo
 uyd / for rei herdu

anore: but rei ferye
 no man / and fawt
 roos fto re erpe. wha
 ne ihs ren werc o-
 fened: he fawt no rig /
 and rei drowen he
 in ye hondis: & ledn
 him to dauidie /
 and was he pre d-
 es not ferynge: & he
 ece uot nerye brik /
 and a difciple cam
 e by name: was at da-
 uidie / and re lord
 feld to him in a wif-
 on / ane hys / and he
 feld / to i lord / and re
 lord feld to him / rife
 thou & go in to a fterre
 pat is a fterre rems:
 & take in ye hors of
 iuda fawt in name
 of fawt / ihs to he p-
 er / and he fawt a man
 anore by name en
 tyng & ferynge on
 hym. hondis: pat he

his luf schet he said
a lver fis þe ƿord
re geldunge. and
to phily & lode / & he
leche ƿee: of what
fete ley þe ƿis yung
of humil: ey of a
oy opw / and filip
opened his moun
& began to ƿis lary
ture & þrippe to hmi
thi / and ƿe schil re
member þis ƿisic: ƿi
cumen to auctu: &
re geldunge foun
ƿate / & he forbe
dore us to be hape
fide / and filip seyd
if þou lilest of
al þis herte: it is le
ful / and he answere
d & seyd / y balene þ
mi lft is ƿe soner
of god / and he ca
maund ƿe chare to
froun stille / and ƿe
went dū to ƿi to

re wate. & þe ƿe
geldunge: and filip
baptisde him / and þe
weten come bp of
re wate: & spirit
pe of ƿe lord herysch
id filip: & ƿe geldunge
ley hi no more / and
was founu mafo
cus / and he passid
for. & þe chide to alle
cices til he cam to
celaire // ix. ca.

But said ƿi a
bloode of ma
nans & of betyngis
of ƿe discipule of
re lord: cam to ƿe ƿi
ce of ƿestis & auid
at hmi learis to da
malk to ƿe synago
gis / ƿe if he foun
doy men & wy men
of ƿi lft: he schul
de tede hem to wudu
to ierusalem / and
whyne he made his

bounden to rephas
of þis but said
myche more werde
stronge: & confound
re ieris pat dwelli
den at damaske. &
afterwyde pat þis is
first/ and whāne ma
nye daies were fillid:
ieris maden acōi
ted pat þei schulden
slee hym/ and þe apli
es of hem: weren
made knowen to laud/
and þei kepten þe za
tis day & nyzt: pat
þei schulden slee hy/
but his disciples to
ken hy by nyzt & de
lyuēden hym & letē
hym dōn in aleep bi
re wal/ and whān
ne he cam into ieru
salem: he assayed to
iorne hym to þe dis
ciples: & alle dieden
hym. & leeneden not

^{he} pat was a disciple/
but barnabas took
& ledde hym to þe apost
lis: & telden to hem/
hon in þe weie he
had seieu þe lord: &
pat he spake wyth
and hon in damaske
he dide trustly: in þe
name of ihū/ and he
was wyth hem & entrid
and zedde out in ieru
salem: & dide trustly
in þe name of ihū/
and he spake wyth
þe þen men: and dis
putid wyth gretis/
and þei souyten to slee
hym/ which ring
whāne brisen had
den knowen: þei led
den hym bi nyzt to
celane. & letten hym
go to tarsis/ and þei
churche bi al uide &
gahle & samarie: had
pees/ and was edi

resseyue hit/ and mi-
nye answerd/ lord 3/
haue herd of many
of mo man. thou gret
te yuelis he dide to þe
seyntis in ierlm/ and
mo has power of re-
pñas of þstis to by-
te alle men that cle-
pen þin name to help/
and þe lord seid to hi/
go þou for þis is to
me a beset of chelþe:
þat he were my name
bifore he þen men &
kyngis & to fore þe so-
nes of israel/ for i schil
scheue to him. thou
grette þingis it beþo-
ney him to suffer
for my name/ and
anany wente & entrid
in to þe hous & leide
on him hondis & seid/
saul biorn þe lord
thus sente me to þe
þat apperid to þee i

þe wey in which þe
cruelt: þat þe see. &
be fulfilled wip þe
holy gost/ and auo-
du as þe stahs seide
fro his þzen: he re-
sepyed hit/ and he
ros & was baptisid
and whāne he had
taken mete: he was
comfortid/ and he w-
bi sū daies wip þe
discipulis þat weren
at damaskie/ and a
noon he cutide in to
þe synagogis: & þe chur-
þe lord ihu. for þis
is þe sone of god/ &
alle men þat herd
him wondriden & in-
den/ where þis is not
he þat in þugned i
ierlm. hem þat cle-
pid to help þis na-
me: and hider he
cam for þis þing: þe
he schulde lede hem

and sche openyd hir
 yen: & whāne sche
 seȝ peter sche sate
 by aȝen / and he toke
 hir bi re hond: & rei
 sid hire / and whāne
 he had cleped re ho
 ly men & widewis: &
 he assygned hire a
 hys and it was m
 de knowen bi alle
 ioye & many bile
 nedu in re lord / &
 it was made pat
 many daies he dwel
 lid in ioye. & con
 symonit a conom / r. c.

A man was in
 celane come
 ly bi name: a centu
 rion of re compaigne
 of kynzris pat is se
 de of ytalie / a religi
 ous man: and dre
 dyng w law wryt
 At his mynde doȝge
 manye almecdis to

re peple: & p̄nyng
 re lord ene more / ris
 sen in a iulion opp
 ty. as in re ngyne
 our of re daie an an
 gel of god euryȝe
 to him: & seynge to
 hy / Corne / and he bi
 held re to hy and wā
 drede & seide whos art
 you lord / and he seide
 to him / ri p̄c̄is & ri
 almecdis: han stied
 vp into mynde in re
 syt of y lord / and now
 send you men into
 ioye: & depe out by
 monit. pat is named
 peter / p̄c̄ is herber
 toid an a man syng
 conour / whos hōne
 is in d̄is re see / p̄c̄
 schal see to re wryt
 it in honer re to w
 and whāne re angel
 pat spak to him was
 goone aȝen he de

and schē openyd hū
 ren: & whāne schē
 seȝ peter schē late
 by aȝen/ and he toke
 hū bi re hond: & rei
 fid hūre/ and whāne
 he had clepid re ho
 ly men & widewis: &
 he assigned hūre a
 hūse/ and it was m
 de knowen bi alle
 ioye & many bile
 nedu in re lord/ &
 it was made pat
 many daies he dwel
 lid in ioye. at con
 tynuous a conour/ & c.

A man was in
 celane corn
 ly bi name: a centu
 rien of re compaign
 of knyghtis pat is se
 de of ytalie/ a regh
 ous man: and dre
 dyng re lord wip
 al his myght/ doȝge
 manye almes to

re peple: & p̄cyrage
 re lord ene more/ ris
 sen in a vision opp
 ly. as in re uenyr
 our of re daie an aū
 gel of god cūtyge
 to him: & seyrage to
 hy/ Coruely/ and he bi
 held re to hy and wā
 drede & seide whos art
 thou lord/ and he seide
 to him/ ri p̄cyris & r̄
 almeclous: han stied
 by me to mynd in re
 lūx of y lord/ and now
 send thou men to
 ioye: & depe out by
 morit. pat is named
 peter/ p̄c̄ is heider
 wid an a man for
 conour/ & hos hōs
 is infidid re lūx/ p̄c̄
 ichel lūx to re wip
 it in lūxey re to w
 and whāne re aūgel
 pat spak to him/ is
 gone awē he de

fied. & walkid in þe
drece of þe lord: & was
fild wif confort of
þe holy gost/ and it
bi fald þat petre. þe
while he passid alou
te alle: come to þe ho
ly men þat dwelthide
at hude/ and he found
aman eueas bi na
me þat he eize þer
he had leie in trede:
and was like in pale
se/ and petre seid to
him/ eueas þe lord ihu
est hele we/ rise þ' a
a time þe/ and a uo
he roos/ and alle men
þat dwelthiden at hude
& at sarone saien hy
which were conuertid
to þe lord/ and in jop
pe was a discipulle
whos name was ta
bita: þat is to seie
dittas/ his was ful
of good meritis and

almes dedis þat sch
inde/ and it was bide
de in þo daies: þat
sche was like & died/
and whāne þei had
whalsche þur þei leyd
þur in solere/ and for
hudda was ny/ rome
þe discipulis harden
þe petre was þine & for
te tweie men to him
& prieden. þ' f' tane no
to come to vs/ and þe
ter rood^{er} & cam wif
þem/ and whāne he
was comen: þe seide
him in to þe solere
at alle widows stood
aloude him: weping
& schewingge coorte
clooris which danc
made to hem/ and ma
ny men were þat
wif outfor þe: petre
hnelid & pried/ and
he turned to þe wif
and seid/ tabna rise

while petur yout ou
 ye visoun: ye spirit sei
 de to him / to pre men
 seche ye / ffore rise f
 t go dū. & go wy hē
 & drute you no sig for
 I sente hem / and petur
 cam dū to ye men: &
 seid / to jam whom ye
 seken / what is ye cau
 se: for which ye ben co
 me: / and ye seiden /
 comelic ye centurion
 amste man & dredige
 god. and hay good
 wutvellyge of al ye
 folk of ierusalem: to ha
 answere of au holy
 aūgel to clape ye in
 to his hous: & to he
 re ye wordis of petur
 ffore he lede hem in:
 & respyced on hem
 towe / and pat nyte
 ye dwellid in myght
 and in day suppe he
 was & went forwile

and sū of busen so
 lowiden him fro jope
 pat ye ben witnessis
 to petur / and ye of day
 he entrid in to colosse
 and comen abowd hē
 w' his colynes & uer
 same frendis pat were
 depide to gubres / and it
 was don whyāne pat
 petur was come in:
 much cam metyge
 hym / and selle dū at
 his feet: & wold hy
 de hym / but petur retho
 my: & seid / arise you:
 also I my self am. and
 as petur / and he spake
 w' hym & went in. &
 found many f' more
 w' to gubres / and
 he seid to hem / petur
 ten you d'w' to be
 it is to avelde to be
 ved. com to come to
 see m' / inat god sch
 toid to me pat nomā

I shall tell you a more of the
 of the
 of the
 of the

pid tweyne men of h^h
hous and skuyt put
diced se lord. which
weren at his biddinge:
t whāne he had told
a^a hem seke yungis: he
seute hē in to ropp and
on the day synuge whi
ke rei maden iorney. t
negedē to the cite: pe
te wente vp into se
hyest place of se hous
for to praye aboute se
syrte our. and whāne
he was in hungid:
he wold han ete/ but
while rei maden redy:
a raynshynge of spi
rit fildē on hym and
he sez heuene opnyd.
t a vessel couynge dāi
as a grete scheete w^h
four corners to be
let don fro hencē in
to erpe/ which weren
alle four footid lres
fis. t arpyngē of se

erpe: t volatilis of he
uene/ and a voice w^h
made to hmu/ rise p^a
petre t clec t etc/ and
petre seid/ lord forky
de/ for t uenere etc com
anyu yunge t vndene
and ete se secūd tyme
se voice was made to
hym/ yat pig yat god
has denfid: seie you
not vndene and pis
was dāi in pries/ t
a new se vessel was
reseyued azen/ And
while pat petre don
tid wy tne hi fildē
what se vision was
pat he sez: lo se mē
pat weren sente fro
comely. souyten se
hous Symont t sto
de at se gate/ and whā
ne rei hadden clepid:
rei axiden if Symont
pat is named petre
had se herberowe t

ihu of nazareth thou
 god moyned hy w
 re holy goost & itue
 which passid for m
 couage we: & hering
 al neu oppressed of
 re cruel: for god we
 wy hym and we
 ben witnessis of al ces
 ringis: which hee
 did in re ciuite of
 ieruis & of ierusalē.
 whom rei flouen
 heugyng in a tre/
 and god reid p
 in re pridde day: &
 gaf hyu to be made
 known: not to alle
 peple: but to wit
 nesses before orde
 ned of god: to us
 eten & druben w hi.
 after wat he wos a
 rei fro dey and he
 comandid to us to
 pche to re peple &
 to witnessse wat he is

worderned of god. do
 meishan of re quyke
 & of re dede: to ris al
 profetis leuen witnes
 syng vntil al men
 beleued in hym. schu
 len refferre reuysio
 n of synes in his na
 me and it whyde p
 petur. Lyke re se wor
 dis: re holy goost be
 on al pat herden re
 word and re fep for
 men of curiacion p
 comen w petur mon
 diten pat also in to
 uacions re ge at re
 holy goost is schid
 out: for rei herden
 hem spekyng in lan
 agis: & magnificence
 god pane petur en
 fwerid w her ouf
 man way for his
 wair re re se de a
 baptis: pat heu
 also re holy goost is
 reseyued

The first of the
 apostles of Christ
 was Peter the
 apostle of Christ
 who was the first
 to be called by
 Christ and he was
 the first to be
 crucified for his
 faith in Christ.

god wth hem & dutuo
ring; he and selesse
brisen ainen isip me:
& we entriden into re
hous of re man and
he teld to vs hou he
sey an engel in his
hous: stouduge & sei
yuge to hym / send y^e
to ioye & depe symot:
pat is nampd petre /
whych schal speke to y^e
e wordis. in whiche
yon schalt be laf &
alle ym hous / and
whane y had bigu
nen to speke: re holy
gost fel on hem as
in to vs in re bigg
nyuge / and y byroz
ou re word of re lord:
as he seid / for yon bay
tised in wat: but ye
schalten be baptised i
re re holy gost / y for
is god jaf to hem re
same gre: as to vs

pat bileueden in re
lord ihu crist: who wth
y pat myge forbede
lord ihu crist pat seue
uoc re holy gost to
hem pat bileueden in
re name of ihu crist /
whane reke yngis we
ren herd: rei helden pe
ce. & glorified god &
seiden / y fore also to he
ren men god has re
ue penance to lyf
and rei pat were sta
terid of re tribulaci
on pat was made be
du stene: walkid
for to tenyte & to cyt
& to antiochie / and se
hen re ward to no ma
but to reing alone /
but bi of hem were
men of cyre & of are
non / whych whane
re haden: entrid in to
antioch: rei spoken
to re ! gretus & pche.

we: . and he comāndid
hem to be baptised in
re name of re lord re
su cēt / pāne rei pned
den hym: . pat he schuld
dwellē wth hē su daies

And ^m p^{er} apost^{le} . . .
his 7 re brisen
pat weren in iudee her-
ten p^{er} also heren men
resseynded re word of
god: . rei glorified u
god / vnt whāne pet^{er}
cam to ierusalem: . rei p^{er}
werē of circūcision di-
spūtidu azen 7 seide /
whi entridist thou to me
pat hau ipnac: . 7 halt
ete wth hem: . and pet^{er}
began 7 expounde to
hem bi oide 7 sed / i was
in re atee of ioye 7 p^{er}
ed. and i seȝ in rabi-
schyrge of myud avi-
sion. . pat a vessel cam
dōn as agwet scheete
wip four cordis. 7 wo

sent dōn fro heuene:
and it cam to me / in
to which 7 i lokyng
vnhelde 7 seȝ four fōrd
wistis of re cipe. . 7 ce-
pyngē bestis. 7 volan-
tis of heuene / and 7
herd also a voice pat
leid to me / pet^{er} rise
pon 7 flee 7 ete / but 7
seide / nay lord. for to
myu yng eȝ vnder-
entrid uene in to my
mony / and re voice an-
swerd re secid tyme
fro heuene / pat yng
pat god has clenid: . sei
pon not vnderne / and
ris was dōn by rres:
7 alle yngis werē re-
seynded azen in to he-
uene / and lo pre men
stoden in pe hōne in
which 7 was: . 7 rei we-
ren sent fro celane to
me / and re spirit led
to me: . pat 7 schuldē

rekyng lentre power
to turlment^{ful} men of re
churcj. and he stouy
bi swerd. Jame re brof
of 700u / and he sey y
it plesid^{re} ye iewis: and
licke to take also ptre
and re dancs of ref
lones iweren. and wha
ne he had canye pteur:
he sent hi mto prlou
and bitoke hi to som
quatermons of kiny
tis to kepe hi: & wold
astur pask bringe for
re to re peple / and pe
tr was kept in p lou
but pier was made of
re churche w y pntre
cekyng: to god fo: hi
but whane cronde
schulde bringe hi fory:
in yat nyte pteur was
sleepyng bi twene
twey kinytis / and was
bounden w twey cher
us: & re keepers wiso

re re doze hepten re
p lou / and so an au
get of re lord stood
nyte: Jiz schone in y
p lou hous / and wha
ne he had fuyt re li
de of pteur: he risit
hym & seid / rise ron
suyfth / and a noon
re chernes felten don
fro his hondis / and
re an gel seid to him /
mude rec & do on ri ho
lis. & he did so / and
he seid to him / do a
bonte rec ri doris: &
sue me and he zede out
& sued him: & he wote
not yat it was sawy
re was done bi re an
gel / for he ge styng
him self to hane sece
uision / and rei pas
siden re first & secand
ward: & cainen to pe
treue zate. yat ledir
to re citee: whiche was

the lord ihu/ and re
hond of re lord was
wth ym. and myche
nombie of men vile
wyngre was conuer
tid to re lord/ and re
word cam to re ecris
of re churchre pat was
at ierusalem on re se
ringis: and rei^{send} bar
nabas to antioche/
and whane he was
come a lxx re gite of
lord: he ioned a mo
nestide alle men to
dwelle in re lord in
purpos of herte/ for
he was a good man:
a ful of re holy gost
a of fery/ and myche
peple was encrechid to
the lord/ and he went
fory to m^{is}is: to seke
saul/ and whane he
had founde hym: he
lede hy to antioche/
and alle a zeer rei ly

uede yere in re church:
a m^ust^{er} in yche peple/
so re re disciples be
ren named first at
antioche cristen men/
and in re se daies: pro
fens camen ome fro
i^{er}u^{sa}l^{em} to antioche/ a
on of heu roos vp
agabus bi name: a
signifieden bi re spi
rit a grette hynigre
to conynge in al re
world/ which hynigre
was made vnd^{er} clau
dind/ and alle pedu
aphis purposeden af
tir pat eche had: for
to lea^un in to mynys
terie in to buyen pat
dwellessen in uide/ wh
the yng also rei did
a sent it to re elde
men: bi re hondis of
barnabas a saul/ **A**nd in re same
tyne crowde

& found not: after that
 hadde made enquerige
 of re keepers. he comen
 did hem to be brought
 to him/ and he cam
 don fro nide in to ce
 lane: & duellid yere/ &
 he was i brot to men
 of tur & sidon/ and rei
 of con corde comen to
 him whāne rei hadde
 consailed wth basius y^e
 was y^e kyngis cham
 blyer/ rei axeden pres.
 for: as myche as pat
 her aunteres weren
 broued of him/ and i
 aday y^e was ordeyned.
 crowde was clopid in
 kyngis clopyng: & sat
 for domes man. & ha
 he to hem/ and y^e pe
 ple cried y^e voice of
 god. & not of man/ &
 a noon an angel of
 y^e lord knote him: for
 he had not yene ho

nour to god/ and he
 was wastid of wormes
 & died/ and y^e word of
 y^e lord wexid: & was
 multiplied/ and bar
 nabas & saul turneden
 agen fro ierlm. & whā
 ne y^e mynystrie was
 fillid: & toke jon y^e w^o
 named marcus/ **A**nd p^rofes &
 doctours we
 ren in y^e churche y^e w^o
 at antioche: in whi
 che barnabas & symon
 pat was clepid blas
 phemus cronensle & ma
 naen pat was y^e so
 kynges fere of crowde
 tennarhe & saule were
 to gide/ and whāne
 rei mynystredu to y^e
 lord & fastiden: y^e ho
 ly gost seid to hem/ de
 parte ye to me saul &
 barnabas in y^e werk
 to which i haue ratiō

anow was opened to
hem / and rei zeden out
and camen in wth fte
re: and a noon re engel
passid a wey fro hym
and petur turned aze
to hym self: & seide / wo
we & wort verily y^e
re lord sent his engel:
and deliuered me fro re
hond of eroude & fro
al re abydyng of re
peple of ierusalem & he
biheld & came to re
hous of marie mod
of ioun yac is named
marten: where ma
nre weren gadred to
gedrud & preyuge / &
whane he knolud at
re zate dore of re zate:
a danyele rode bi na
me come fory to see &
whane sche kene re
voice of petur: for iore
sche opened not re za
te: but ran in & told

re petur stood at re
zate / and rei scienc
hir / you maddist y^e
sche affermed yac it
was so / and rei seiden
hit is his engel / but
petur stode stille and
knockid / and whane
rei hadden opened re
dore: rei seuen hym
& wonderiden and he
lekend to hem wth
his hond to stille: &
he teld how re lord
had led hym out of
re pson / and he seide
telle ze to james & to
bryen re se yngis
and he zede oute: &
re wth an o^f place
and whane re day
was come: y^e was
not lit^l troublinge
amonge re taryngis
what was done of
petur / and whane
eroude had songh

woudrynge on re
 tchrynge of re lond / r
 whāne fro pafum
 poult had gro vialo
 re r rei pat weren
 wip hy: rei camen to
 pargen of painfulie /
 but jon departid fro
 hem: r turned azen
 to israhel / and rei jede
 to pargen: r camen to
 antioche of phide / r
 rei curiden in to re hy
 nagoge in re day of
 sabbatis. and liden / r
 astur re redrynge of
 laue r of re profetis.
 re pūces of re hy na
 goge seuten to hem r
 liden / biȝen if ony
 word of exortaciō
 to re peple is in jon.
 seie re / and poult roos
 r wip hond bad silen
 ce: r liden / men of is
 rael r re pat dreden
 god here re. god of

israhel thes oure fadir.
 r euhannid re peple:
 whāne rei weren come
 hyngis in re lond of e
 gipt. r in re hy armie
 he ledde hem out of it /
 and bi re tyme of four
 tie ȝeris he suffrid her
 maneris in dilect / and
 he distroied senene
 folk in re lond of ca
 naan: r bi lort depu
 te to hem her lond as
 astur fourhundred r
 fyfty ȝeris / and astur
 ȝese ȝingis he ȝaf dūmet
 men to samuel re profet
 re / and fro pat tyme rei
 niden akryng / and god
 ȝaf to hem lante re lōwe
 of ȝys: aman of hy na
 ge of beniamyn bi four
 ty ȝeris. r whāne he
 was down awei: he rei
 lid to hea damp hīg.
 to whom he bare
 witnesryng and leide

Handwritten signature and text at the bottom of the page, including the name "Johannes" and other illegible script.

hem / þāne wi fastidē
⁊ pīden ⁊ leiden hou-
dis ou hem ⁊ letten hē
go / but þei weren sent
of ieholy gost: ⁊ wē-
ten forȝ to seleucia ⁊
fro þeus þei woutē
bi wte to apre / and
whāne þei camen to
salamiye: þei pchidē
þe word of god in þe
synagogis of iewis ⁊
þei hadden also ȝou i
mynytere / and whā-
ne þei hadden wallid
bial þe ile til to pafū:
þei fouden amen a wic-
che a falsk profete aic
we to wihom þe name
was bīrichu þat was
wif þe proconsule ser-
gus paulē a prudent
man / nis clepid bar-
nabas ⁊ paul: ⁊ dē-
rid to here þe word
of god / but elynas
wutli wistood hem.

for his name is exp-
wued so: ⁊ þe soure
to turne a wey þe pro-
consule fro bilene. b
saulē which is seide
paulē was fillid wif
þe holy gost: ⁊ bihold
m to him ⁊ seide / a you
ful of alle gile ⁊ al fal-
nelle þou soue of re-
drucl. þois euemye of
al ryrwifnesses: þou
leeneft not to turne
vplodue þe ruful wa-
es of re lord / and now
lo þe hond of re lord
is ou þee: and þou sh-
alt be blynd ⁊ uot se-
yuge þe soune in to an-
me / and anoon myst
⁊ derkenellis felden wi-
on him / and he ȝede
abwute ⁊ souȝte hī ⁊
he schuld ȝeue hond
to him / þāne þe pro-
consul whāne he had
seȝe þe deed: bileneu-

ait my sonne: to dai
 ingate yee/ and he
 azen reised hy fro de
 ep: pat he schuld not
 turne azen in to coru
 ptiō: seid rus/ for
 schal zene to zou pelyo
 by true yngis of da
 my/ and pefor z on
 auos/ stode he say you
 schalt not zene pynho
 by to see corrupciō/ b
 daup in his genaciō.
 whāne he had myny
 and to pe wille of god:
 died/ and was leid w
 his fadris: z sen corrup
 tiō/ but he whom
 god reised fro deap: sen
 not corrupciō/ pefor
 bi jēu be it knowen to
 zou pat bi hy remissi
 on of synes is treld to
 zou. fro al synes. of
 whidj ze myzte not be
 iustified in pe lawe of
 moyses/ in ris eche

man pat beleuey: is
 iustified/ pefore seze y
 it come not ^{to} zou pat is
 bifore seide in pe profe
 tis/ ze dispilers z see ze
 z woudir ze z w ze sta
 terid abroad: for j wor
 he a werk in zour day
 es/ a werk pat ze schin
 leu not valene: if ony
 man schal telle it to z/
 and whāne rei zeden
 oute: rei pried pat in
 pe labot synge rei schul
 den speke to hem yre
 wordis/ and whāne j
 synagoge was lest: ma
 ny of iewis z of come
 yngis wouschippunge
 god: sueden poult bar
 nabas/ and in pe salar
 synge: al mest. Al y
 citre cam togidre: to
 yre pe word of god z
 iewis lien pe pple. z
 weren fillid w yre en
 vie. z azen senden sele
 y spake z consalide yē: y rei
 schulden dwelle i y gte of god/

I haue fouden dany þ
 ſone of iſſe. amān at
 tir myn hert: which
 ſchal do al my wille
 of whos ſeed bi re bi
 heſte of god hay led
 oute to iſrael aſauy
 oure ſin: whāne joō
 pchnd biſore ye face
 of his conynge ye
 bapty of penance
 to al ye peple of iſrl/ &
 whāne roon fillid his
 couys: he ſeid/ I am
 not/ Whom ze demen
 me to be/ but lo he comy
 aſtir me & I am not
 woyn to do of ye ſcho
 on of his ſect/ Bapty
 & ſoues of ye kynd of
 brahm. & which in þ
 dreden god: to you ye
 word of hely is ſente/
 for ye ye dneliden
 at ieruſalem & prync
 of it. þ knewe not ye
 ihu & ye voices of pro

ſets. rat bi eyn labor
 ben red: demeden & fillid
 den/ & ye fouden myn
 no cauſe of deye: & an
 den of pilate rat ye
 ſchulden ſlee hym/ and
 whāne ye hadden en
 did al pugis þ wern
 writen of hy. ye token
 hym downe of ye tre: &
 leiden hym in agroue/ &
 god reſid hym fro dæ
 in ye þid day: wth
 che was ſeyne bi mon
 ye daies to hem þat
 wenten to gidit wth
 hym fro galilee into
 ieruſalem which be
 al now his witneſſe
 to ye peple/ and we
 ſchewen to you ye bi
 heſte þat was made
 to oure ſadns/ for god
 hay fulfilled ys to
 her ſoues: & azen ra
 ſid ihu/ as in ye ſecond
 ſalme it is writen/ þ

þeupuge þyngues ⁊
 mondis. to be made bi
 þe handis of hem/ but
 þe unliketud of þe cace
 was departid: ⁊ sum
 weren wiþ þe ieiwis.
 ⁊ sum wiþ þe aposthus/
 but whaunc þe was
 made in assaunte of þe
 þeren men. ⁊ þe ieiwis
 w^her þincis to tur
 menten ⁊ to slouen þe:
 þei vnderstoden ⁊ fled
 den togidre to þe cace
 of hydonpe ⁊ luftrw ⁊
 diten ⁊ in to al þe cū
 tre about/ and þei þ
 chiden þere þe gospel
 ⁊ al þe multitudine w^o
 moned togidre in þe
 cehyng of hem/ þou
 ⁊ barnabas ducte at
 lyftryl/ and a man at
 luftrw was like in þe
 feet: ⁊ had sette croked
 fro þe modur wombe.
 whiche nenere had

goou/ þis herde þou
 spelynge/ and þou bi
 held hym ⁊ seþ þat he
 had seþ þat he schul
 de be made laaf: ⁊ seþ
 wiþ agreat voice/ rise
 þou vp ryt ou þe feet/
 and he hynderwalla
 de/ and þe peple wha
 uc þei hadden seþen þe
 þou did: rende her
 voice in lacion aige ⁊
 seide/ goddis maddlike
 to men. þou comen to
 vs dōn/ and þei clepe
 barnabas subter ⁊
 þou mercarie: for he
 was ledre of þe word/
 and þe prestis of iubi
 þat was bifore þe cace:
 broukten w^olis ⁊ crow
 nes bifore þe þatis w^o
 peplis. ⁊ wolden hane
 made sacrifice/ and
 whaunc þe posthus
 barnabas ⁊ þou her
 den þis: þei toiente

inges þat weren seide
of poull. and blasseme
den / þine poull & bar-
nabas stodefastly seide
to þou it bihoote firste
to speke þe word of god
but for þe putten it a-
wey. & hau demed þou
unwoþi to euilastynge
lyf: so we turuen to
heþen men / for so þe
lord comaundid vs /
hane sette þe in to he-
to heþen men: þat þu
be in to hely to þe vt-
most of erpe / and he-
ren men ioyeden & her-
den & glorifieden þe wor-
de of þe lord / and belie-
ueden as many as we-
ren infore ordeyued to
euilastynge lyf / and þe
word was sowen in al
þe cuntre / but þe iewis
steriden religious wy-
men & ouest. & þe wo-
rest men of þe cite:

& streden psecuaciō a-
gains poull & barnabas
& dryuen hem out of
her cuntres and þei
schoghen a mey to hau-
þe dust of her feet: &
camen to pcyre / and þe
discipulis weren fillid w-
ioye & þe holy goost /

But it bifel at
þe pcyre þat þe
cristen togidre into
synagoge of iewis. and
spaken: so þat a ful
gred multitude of i-
wis & grekis beleued
but þe iewis þat wen
unbileful. reischid per-
secuaciō & streden to
þe þe soules of heþen
men agens bryen þe
but þe lord gaf scone
pees / þefore þei duell-
den ureche tyme & di-
den trustly in þe lord.
beryng witneshynge
to þe word of his gra-

nes and whāne rei
hadden ordeyned p̄st̄
to hem bi al re citees:
⁊ hadden p̄ied w̄p
fastynges fastyngis:
rei bitoken hem to p̄
iord in whom rei bi
keneden / and rei pal
siden perfide. ⁊ camē
to p̄m̄sile / and rei
spaken re word of re
iord in p̄igen: ⁊ ca
men w̄i in to italie /
and fro rens rei wē
ten bi bote to antio
che: hy whens rei
weren taken to re
ḡe of god in to re
werke pat rei fillid /
and whāne rei wē
comen ⁊ hadden ga
drid re church: rei tel
den hou greet r̄ingis
god did w̄p hem / ⁊
pat had opened to he
ren men re dore of
seip / and rei duellid

ū alial tyme w̄ p̄ dila
ud sū pho / x̄o . c .
cane w̄i fro m
de. ⁊ tauyten buyeren
pat but re w̄n cariadid
afur re laue of moy
ses: re mon uot be m̄
de laaf / p̄fore whāne
reir was maad uot
alial discacioū to pu
le ⁊ barnabas azen h̄e:
rei ordeyned p̄ poull ⁊
barnabas ⁊ sū of of
hem schulden go vp to
re apostles ⁊ p̄estis in
ierusalem / on re quel
tioū / and so rei weren
led forr of re church:
and passid bi fenice ⁊
samarie / and rei telden
re consilacioū of hepen
men: ⁊ rei maden gre
et ioye to al re buyen /
and whāne rei camen
to ierl̄m: rei wē re
seyned of re church ⁊
of re apostles. ⁊ of re

her cootis / and þei sturp
ten out amonge þe pe
ple: & crieden & seiden
men what don þe
ring: / and we ben de
edly men like þou: &
schewen to þou / þat þe
ben conuertid fro þe
se veyne ringis to þe
hryunge god: þat in
de heuene & erþe & þe
see: & al ringis þat ben
in heu / whiche in ge
neracioun passid: ful
fild al folkis to go
in to her owne weies
and þat he lefte nothi
ng wipoute iuene
lyng in wel wyng
for: he gaf reyne fro
heuene & tymes beynge
fruit: & fulfillde þou
her to w^e mete & glad
welle / and þei seynge
þe ringis: bunnys
swagiden þe peple. þ^e
þei offreden not to h^e

bne sum ieris ann
oie fro antioche &
coupe: & conselden þe
peple: & konpeden þe
le: & diowen out of
þe citee: & gessiden þ^e
he was ded / bne w^e
ne discipulis weren co
men a write him: he
roos & went in to rea
tee / and in þe day hi
yunge he wente forp
w^e barnabas in to
derben / and whāne
þei hadden p^echid w
yillie citee & tau^e
manye: þei turned
aȝen to iheris & to
tye & to antioche / and
ferryng þe sortis of
discipulis & monastis
þat þei schuld: duelle
in seip & seiden / þat bi
many tribulacioun
& agwulchis: it byp
uey us to entre in to
þe kyngdom of hene

dis of profens a con-
 den to hyu / ag rth lth /
 ten / after þis 3 schal
 turue azen. and bihel
 de þe tateruade of
 dany þat felde dū:
 and 3 schal vilde aze
 þe cast dū þingis
 etit / and 3 schal rei
 leit. þat of men seke
 þe lord / and alle fol
 lus ou which my na
 me is clepid to help.
 þe lord wyge þis þing
 sey / fro þe word þe
 werke of þe lord is
 kuowen to þe lord / for
 which þing 3 denie
 hem þat of hepen mē
 ben comitid to god: þe
 to be not discid / but
 to write to hem: þat
 þei absteyne hem fro
 defoulyge of maw me
 tis & fro fornicaciō
 & straithunge þingis
 blod / for moyses of

elde tymes þar i alle
 citees hem f^r p^r d^r yu hⁱ
 in synagogis: where
 bi eche salot he is
 red / þan it plesid to
 þe apostlis & to þe el
 dre men wth alle þe
 churche to chefe men
 of hem & sende to ana
 chy wth poui & barna
 bati / judas þat was
 named barsabas. &
 silas þe first men a
 monge bryen & wro
 ten bi þe hondis of þe
 apostlis & eldre bryen
 to hem þat ben at an
 tioche & sūc & sūc.
 bryen of hepen men:
 gretynge / for we her
 den þat fū werten out
 fro vs. & troubliden f^r
 wth wordis & turue
 den vps dū þoure son
 us to which men we
 couādidē not: it
 plesid to vs gadryge

eldre men: & telden hou
greet þingis god wry
hem did / but sume of
re herisee of re farises
pat beleueden: risen
vp & senden / pat it bi
houey hem to be ar
cūdid and to coma
unde to kepe also re
lawe of moyses / and
re apostles & re eldre
men camen togidre:
to see of his word / &
whāne þe was ma
de greet sekynge here
of / petrus roos vp & sei
de to hem / bryren
þe witen þat of elde
daies in þou: god dyc
es bi. my mony heȝe
men to here re word
of re gospel and to be
leeue / and god þat he
kneue hertis bare
writuellynge: & gaf
to hem re holy gost
as also to vs / and no

þing driueride binden
us & hem: & denide re
hertis of hem bi seny
noly þine what re
ten þe god. to punte
a þou a ou re neckis
of re discipulis: wh
che neȝ we neȝ de
fadnis myȝten bere:
but bi re gte of oure
lord ihu crist we be
leeuen to be saued: as
also rei / and alle re
multitude held pees
and herd barualis
ban & poull tellige
hon greet hygues &
woundis god diden
hem in heren men
and after þat rei ha
den pees: james an
swerde & seið / bryren
here þe me / Symon
teld first hon god bi
sitede to take of þe
ren men a pple to
his name: & re wo

hou rei hau hem/ and
 barnabas wolde talic
 wth hy³ jou: pat is na
 med/ but poull p^{re}dic
 hy. pat he pat depart
 wth fro hem fro painth
 he. & went not wth hy
 wth to y^e werk: schulde
 not be resseyuede/ and
 dissenaoun was made:
 so pat rei departiden
 awayne/ and barna
 bas toli marke: & ca
 me bi wote to ap^{re}/ &
 poull chees filas and
 went fory fro y^e bri
 sen & was vitallien to
 y^e g^{te} of god/ and he
 wore bi linc & aucto
 & confermed y^e church:
 comaundige to kepe
 y^e hecetes of apostles
 and eldre men/ xvi. c.
And he cam to
 derben & listren
 and lo a discipule was
 y^ere bi name tymoth

y^e sone of a newelle crist
 tene & of y^e fadir hys
 and byperen pat we
 ren^m at listris & y^ecom
 e: sooldiden good wit
 nessunge to hem/ and
 poull wold pat y^e ma
 schulde go fory wth hem:
 & he took & ardaidid
 hym. for ierwis pat
 weren in y^e places/
 for al wister: pat his
 fadir was hysene/ wha
 ne rei passiden bi a
 ces: rei bitoken to he
 to kepe y^e techyngis
 pat weren demed of a
 postles/ and eldre men
 pat weren at ierlin/ &
 y^e churches weren con
 fermed wth seyn & enre
 siden in noubre eche
 day/ and rei passiden
 frigie & y^e amaree of
 galathie: and weren
 forbeden of y^e holy go
 ost to speke y^e word

in to oon to these me
 and send to you wip
 oure moſte der worre
 brijerē barnabas &
 paul / men pat zeuen
 her lynes: for ye na
 me of oure lord ihu
 crist / yerfore we sen
 ten Judas & silas. &
 ye schulen telle ye sa
 me ringis to you bi
 wordis / for it is leyne
 to ye holy goost & to
 us to putte to you no
 ring more of charge
 þane yeſe nedeful ring
 is: pat ze abſteyne 3^{er}
 fro ye offrid ringis
 of maynetyng & blood
 ſtranghunge & fornic
 aōn / fro wandj ze ke
 pyng ze: schule do
 wel / fare ze wel / jefore
 ye weren lete go & ca
 men dū to antioche:
 and whāne ye multi
 tude was gedude: ye

token ye epistle. wip
 dhe whāne ye hadde
 red: ye loyente on ye
 confort / and Judas &
 silas. & ye for ye were
 profetas: confortiden
 brisen & conſerueden
 wif ful many wordis
 but after ʒ ye hadde
 be ye litil while: þe
 weren lete go of bri
 jeren wip pces to hem
 pat hadden sente hem
 but it was ſeruet
 silas to duelle ye / and
 Judas went alon to
 ierlin / and paul & ba
 nabas ducten antioch.
 techyng & pre
 chige ye word of ye
 lord. wip oʒ many
 but after ſūme daie
 paul ſeid to barnabā
 turne we ȝen & viſi
 te brijeren bi al ciuies
 in which we han ʒ
 chid ye word of yelord

duelle/and sche con-
feyned vs / and to us
done whāne we zede
to pier: a danysele
pat had aspyrit of dy-
uyna aoti more vs/
whiche pat greet wy-
nyng to hit lordis
in dymnyng / ris
fued poull & vs: & cri-
ed & seide / yese men le
seruauntis of ye hige
god: yat tellen to yu
ye wei of helpe / and
yo sche didn in ma-
ny daies / and poull
forewile & turned: &
leid to ye spirit / & co-
maunde yee in ye na-
me of ihu crist: yat
rou go out of hie
and he went oue in
ye saue oure / and ye
lordis of hu. sezen
yat ye hope of yure
wynyng went a-
wey: and yei tohen

poull & filas & ledde
in to ye dioun place
to ye pncis / and yei
broughten hem to ye
magistratis & seiden
yese men distriblhd
oure citee: for yei be
iewis. & scheiwen a
custom whidj it is
not leueful to vs to
resseyue uenij do: hyen
we ben romaynes / &
ye peple & magistra-
tis riuen ayeus hē:
and whāne yei hadde
toreut ye cootis of
hem. yei comāndiden
hē to be leten wif & c-
dis / and whāne yei
hadden zouen to hem
many woundis: yei
senten hem in to pri-
son / and comāndide
to ye lieper: yat he
schulde kepe hem di-
ligently / and whāne
he had takeliche a

of god in this/ and
whāne iei camen into
mysie: iei assaieden
to go in to bithrype.
7 the spirit of ihu suf-
ferid not hem/ but
whāne iei hadden pas-
sed bi mysie: iei came
doun to troade. and a
vision bi myzt was
schewid to pouil/ but
a man of macedonye
sat stodd: pried him &
seide/ go you in to ma-
cedonye & help vs/ and
as he had sey the visio-
n: anon we souzē
to go fori in to mace-
donye/ and werē ma-
de certeyne that god
had clepid us to p̄d
to hē/ and we jeden bi
schip fro troade & ca-
men to saluatriachu
wy. firenti courd: &
the day synge to ne-
apolis/ and fro reus

to philippis. that is the
first parte of macedonye
the citee of colonge/ and
weren in this citee si-
me daies: & spake to
gidre/ and in the day
of salotis. we went
fori wythout the citee
bifidis the flood wyth
pier lemyd to be: &
we saten/ spoken to
wy men that camen
to gidre/ and a womā
hdda bi name apur-
purrelle of the citee of
tiatureus: worship-
ynge god herde/ wh-
os hert the lord opi-
ned to the tent to
se ringis that weren
seid of pouil/ and wh-
āne she was bap-
tised & her hous: she
pried & seide/ if ye han
denied that I am seyn-
ful to the lord: entre
ye in to myn hous &

re day was come: re
magistratus senten
ciachpollis & sciden/
deluere you re me/
and re hepere of re pa
lou weold re se wordis
to pou: pat re ma
gistratus hau sent p
re le deluere/ now
fore go re oute: &
go re in pees/ and po
ul seid to him/ rei sen
tra vs men of rome
in to p lou p weren
beten openly & vnda
pued/ and now puci
ly rei bryagen vs ou
te/ not so but come
rei hem self & deluere
vs oute/ and re each
pollis weelden re se w
ordis & to re magis
tratus/ and rei drede
for rei herden pat rei
weren romaynes/ &
rei camen & bi sech
ten hem & rei brouz

ten hem out. prieden &
pat rei schulden go on
re of re atee/ and rei
zeden out of p lou: &
entriden to iudie/ and
whane rei segen bry
eu: rei confortadu he.
& jelden for // xvij. c.

And whanne rei
hadden passid
bi amphipolis & ayo
loupe: & rei camen to
telolomk where was
abyuagoge of ieris/
and bi custom pou
entrid in to hem: and
bi pre satotis he wda
ide to hem of scriptu
ris: & opreyd & sche
wed pat it bihozte eit
to suffice: rise azen fro
der/ and pat ris is
ihus crist: whom
telle to you/ and su
me of hem bilened:
& weren ioyued to pou
& to elias/ and agret

precept/ he put hem in
to re me^r p^rson. & stre-
ned re feet of hem in
aire/ and at mydnyght
paul & silas worship-
piden & hereden god: &
rei pat were in trespice
herden hem/ and sodey-
nety. a greet crye mo-
nyng was made: so
pat re foudementis
of re p^rson was mo-
ned/ and alle re dores
weren openyd: & re
bondis of alle weren
lousid/ and re kepers
of re p^rson was a wa-
kid: & syc re jatis ope-
ned: & wy alwerde
drauen out he wold
haue slawe him self.
& gessiden pat re men
pat weren bounden had
den flected/ but paul
criede wy. a greet voi-
ce & seid/ do you no
harm to re self: for al

we ben here/ and he
arid lyt & entred: and
tiembld & felle dou-
poul & to silas at he
feet: and he brougt
hem wy out fory: &
seid/ lordis what in-
houer me to do: for
be maad safe: and
rei seiden/ vileene you
in re lord ihu: & you
schalt be saaf & rym-
ng/ and rei spoken
to hyu. re word of re
lord: wy al pat we
ren in his hond/ & he
toke he in yllk our
of re myt: & walsch-
her woundis/ and he
was baptisid: & alle
his hons anoon/ and
whane he had lede
hem to his hous: he
seide to hem aboid/
and he was glad w
al his hons: & vileene
to god/ and whane

& men not atene/b^r
 whanne ye ierwis i
 thesolyk hadde kno
 we. & also at tero ye
 word of god was p
 chide of pou: ye ca
 men ridn' mowynge
 & diatribunge ye min
 tande and yo moos
 byen detyneriden
 pou: pat he schuld
 go to ye see/vnt' hils
 & tymothj duelliden
 yre/ and ye pat ledde
 for pou: ledde hy to
 athenes/ and whan
 ne ye hadden take a
 mandement of him
 to silas & to tymothe.
 pat he hyugly ye
 schulde come to hy:
 ye women for/ And
 while pou a lode he
 at athenes: his spi
 rit was moved in hy
 for he siz ye citee w^o
 joun to ydolatrie/ ye

fore he disputid in
 syuagoge w^o ye ierwis
 & w^o men pat woulde
 piden god and in ye
 doon place bi al dai
 es to hem pat herden/
 and sume epicureis
 & stoicis & filosofis
 disputiden w^o him
 and sume seiden/ wh^e
 wole ye lower of wor
 dis seie?/ and oyr
 seiden/ he senyy to be
 a tellere of newe son
 dis: for he telde to he
 ihu & ye azenryuge
 and ye token & ledde
 hy to ariopage & sei
 den/ moibue we wit
 what is ye newe
 doctrine pat is seide
 of ye: for ye bng
 est in sume newe pig
 is to our cris/ i fore
 we wolen wit: what
 yese yngis wolen be
 for alle men of athe

multitude of here
men worshipiden
god: & noble wy
men not afeire/b
re ieiwis hadden en
bie & token of re to
myn peple/ sume
puel men/ and wh
ane rei hadden ma
de a compaigne rei
moneden re arie/ &
rei camen to jasoñs
hous & souyte hem
to brynge forp anno
nge re peple/ and w
hanc rei souiden hem
uot. rei droiben ja
soñ. and sume bri
reten to re pñas of
re arie & ariedu. pat
rese re ðu pat mo
uen re woulde & hi
du rei camen: w
in the jasoñ resley
nedu/ and rese
al don azenis re
manuementis of

re empoc/ and seuen
pat ðu is an ope
lyug/ and rei mo
yden re peple & re
pñas of re arie he
ryuge rese pñas
and whanne satist
faction was taken
of jasoñ: & of oyer
rei leten poul & lina
go/ and anoorn by
up & bryfen leten li
las go in to verda
and whanne rei ca
men yidur rei cam
den into re synago
ge of ieiwis/ but re
se were re worpien
hem pat beu at the
solouys/ which resley
nedu re word wy
al desir: ech day le
kynges scripturis. &
rese pñas hadden
so/ and many of re
vilenedu. & of re
ren wōmen house

in quere in a mā
in which he ordeyned
⁊ jaf seip to alle men:
and reled hi fro dey
and whāne he hadde
hard re aien rlyge of
deed men/ sūme scō
nedn ⁊ sūme seiden/
we schule here see of
te of yis yng/ so pou
le wenten out of re
myddil of hem/ but
sūme drowen to hē:
⁊ blededen amonge
whiche dyuile ario
paganas was/ and a
woman bi name da
maris ⁊ of mē w he
A fur re xviii
se yngis pou
le zed oute of athenes
and cam to corinthe
and he founde aman
a iewe aquyla bi na
me of pouite bityd.
⁊ late cam fro yta
he ⁊ priscalle his

wyf for pat claudius
comanded alle iewis
to departe fro rome.
⁊ he cam to ^{hem} and for he
wa of re same craft:
he duellid wyf hem
⁊ wrouzte/ and he we
ren of ropmakers craft/
and ^{he} disputid in re ly
uagoge bi eche sator
puttyngge amonge re
uame of re lor ihu/ and
he consailed iewis ⁊
grecis/ and whāne
silas ⁊ tymothe came
fro macedonye: pou
⁊ af belyueld to re wor
de/ and witnessid to re
iewis: pat ihu is crist
but whāne he aien
seiden ⁊ blasfemedu:
he schook a wey his
clopis ⁊ seide to hem/
zoure blood be on zoe
heed: ⁊ schal be dene
fro hēnes for y. ⁊ schal
go to heren men/ and

nes & comeligious zeue
 tet to none of pig: b
 ey to seie ey to here
 su newe pig/ and pou
 le stood i re myddel of
 anopage & leid/ me of
 athenes bi alle pigs
 I see 3 as beyne wo:
 schippers/ for i pallid
 siz zoure man mens:
 & fonde an anter in
 which was witten to
 re bulknouue god/ i to
 re which ze bulknou
 ge wolschpen: pis pig
 i schewe to zon/ god p
 made re world & al pig
 is p be in it: pis wilp
 is lord of heuene & of
 erye. Duellhy n in tēpl
 maad w y hondes/ mei
 p is wolschpid bi wā
 ues hondis. ney hay
 need of ony pig: for
 he zeuyp list to al men
 & breyng & al pigs/ &
 made of con al rekyde

of me to enhabita on
 alle re face of re erye.
 determyngge tymes &
 deyned. termes of re
 duellhyng of he to se
 he god/ and if permi
 ture rei seie hy ey fi
 den: pouz he le uot for
 fro edj of zon/ for i hi
 we lyue & inobenz
 ten/ as allo sume of
 poetis seide/ an we be
 allo re kynd of hi i to
 re se p we be re kynde
 of god: we schuld
 n deime pat godly pig
 is like golde & schen
 ey stou ey to gra
 ge of craft & pouz of
 man/ for god dispy
 re tymes p pis bulkn
 nyge: & now schewy
 to men. pat al ey
 where don penaunce
 for he pat hay ordy
 ned a day in which
 he schal deime re wor

ien & bi wote cam to
 lunc/ and pufille &
 aquila cayen wip
 hi whiche hadden chp
 pid his hood in tence/
 for he had a boue/ &
 he cam to effelic & he
 he leste hen/ and he
 jete in to re synago
 ge: & disputid w' re
 wis/ and rei piden
 þat he schuld duell
 woge tyme: he cou
 sentide not/ but he
 mad fawe wel & seid/
 eke þi schal turne a
 þen to þou if god wol
 le: & he went forþ tw
 effelic/ and he cam
 wou to cesare: & he
 jete by & grette re dhu
 che: & cam dou to
 an north/ and whā
 ue he hadde duellid
 re singhat of ty
 me: he went forþ bi
 rewe pioni re cūter
 walkyng

of galathie & frige/ &
 confermed al re dic
 aphs/ but a ier ap
 pollo bi name/ a man
 of ausaūde bi kynde/
 a man eloquent ca
 me to effelic: & he wō
 myȝty in scripture/
 no man was taye
 re wey of re lord: &
 was ferwent in spi
 rit & spake & taye
 diligently þe ymagis
 þat weren of ihū: &
 tuene anly re bap
 tym of jara/ and þe
 man bigan to do trul
 tly in re synagoge/
 whom whānc þe
 alle & aquela herde:
 rei token him & more
 diligently expouēde
 to hi re wey of re lord/
 and whānc he wo
 lde go to achape: b
 yeren crateden & wo
 ten to re discipus

he passid fro pens: &
cutride in to re hous
of a mist man. Dite
bi name re worlch-
pid god. whos hous
was ioyned to re hy
uagoge/ and crispe
pnce of re synagoge:
bidenyng to re lord.
my. al his hous/ &
many of re countri-
es herden. and biden-
den: & weren cristened
and re lord seide bi-
nyze to poure bi a
vision/ wyle pou die-
de: but spek & be n^e
stille/ for i am my re-
c & no man schal pnt
to re to noye re: for
myche peple is to me
in ris citee/ and he
duellid þere aȝer &
fyr monethis techig
e amonge hem re wor-
de of god/ but whā
he gathon was pro

consul of a chape-
re wis risen by wy-
oo wil aȝens poure:
leden him to re down
& laden/ aȝens re lea-
ris conselip men to
worlchpe god/ and
whā he poure bigan
to opene his moun-
gathon seide to re
wis/ if re were oure
wiclud þig cy end
respalle re wis. re-
hy: schide suffre
but if questions be
of re word & of re
mes of þour lawe:
bi see þou self/ y woul
not be comeliman of
rele ynges: and he
drof hem fro re down
place. and no yng
of rele was to char-
ge to gathon/ and
whā he poure had
abiden manye daies:
he seide fare wel to þe

and al toke sadene þurā
re synagoge. & drote hy
re down place:

fro hem & departede re
disaplis / And dispute
de in þe stole of amy
ty man echē day / þis
was don bi twey þe
re / So þat Al þat dūel
taken in alie heiden
word of þe lord. iewis
& þeren men / and god
did vnto not smale
bi þe hond of poule:
So þat on siue men
judas weren born
fro his body / an seek
ness departeden fro
hem: & wickid spiri
tis wenten oute / but
also siue of þe iewis
crustis zeden abou
allay to clepe þe name
of þe lord ihu crist.
on hem þat hadden
unspuris & seiden
comye 3ou bi ihu
whom poule pchyp
and þe weren senene
sones of a iewe Stre

uen a pnce of þis
þat dūden þis yng
re ynel spirit answere
rid: & seide to hem / I
know ihu & I knowe
poul: but who ben
3e: / and þe man in
which was þe wick
dūel lepid on hem
& hadde þe victorie of
wiche & was stronge
ajens hem: þat þe
nathid & wondid fled
den awen fro þat ho
us / and þis yng
made knowen to alle
iewis & þeren men: &
duelliden at Ekeby / &
drede fel dū on hem
alle: & þe magnific
den þe name of þe lord
ihū. and many men
beleueden & camen hi
nowlichȝe & tellynge
þer dedis / and many
of hem þat sueden
curious yngis: bio

John 17:12
I will that they be
consecrated by the truth
thy word

þ̄ þei schulden reſſey
 ne him / whych whā
 ne he cam: ʒaf mych
 to hem rat biſcened
 for he greetly oñcam
 ieruo: ʒ ſcheuid opē
 ly by ſcriptur f̄ ihū
 is criſt. **xv. cap.**
And it biſet wh
 anne apollo
 was at cornethe: þ̄
 poul whanne he had
 go re here cōfite. he
 cam to eſſeie. ʒ found
 ſū of diſciple: ʒ he
 ſeid to hē / wher ʒe f̄
 biſcenen han reſſeyne
 de re holy goſt: and
 re ſeiden to him / but
 neȳ we han hard:
 if re holy goſt iſ /
 and he ſeid / ꝑ̄for m
 what yng beu ʒe
 baptiſid: and re ſei
 den / in re baptym of
 jara / and poul ſeide
 joun baptiſid re

ple in baptym of p
 nance. ʒ tauht rat
 re ſchulen biſcne m
 him rat was to comy
 nge afur him. rat iſ
 m ihū / whanne re
 herden reſe yngis:
 re weren baptiſid in
 re name of re lord
 ihū / and whanne pou
 le had leyde on hem
 houndiſ: re holy go
 oſt cam in hē. ʒ re
 ſpoken w̄ langage
 ʒ p̄feſſeden / and al
 weren almoſt eue
 men / and he ʒed m
 to re ſynagoge ʒ ſp
 he wip criſt re mo
 ueris diſputinge ʒ ar
 tyuge of re kyngdō
 of god / But whan
 ne ſūme weren her
 ded ʒ biſcened not
 auſiden re wey of
 re lord biſore re mul
 titude: he ʒed away

re of hir schal bigy
ne to be destroyed:
whom al isre & ye
wold wo: schipir/
whane yese ringis
weren herd: yey we
ren fillid wif ye
& cieden & seiden/ gre
te ys ye diane of ef
fethans: & ye cide wif
fillid wif confusio
un/ and yei maiden
an astant wif oo wil
to ye teatre & token
gayns & aristark/
men of macedonys
lawis of poul/ and
whane poul wold
haue entred in to ye
peple: ye discipus
sustreden not/ and
allo tyme of ye pn
as of alie yat were
his frendis: sente to
hym & piden yat
he schuld not yene
hym self i to ye teatre

and of men ciden of
ringis/ for ye church
was confusid: & ma
n wisten not for whi
cause yei weren come
to gidie/ but of ye pe
ple yei diowne away on
alysandrie whyle ye
icenis putiden hym
for/ and alysandrie
arid wif his hond si
lence: and wold yeld
wisoun to ye peple/ and
as yei liuenen iuche
was a new: oo noys
of alle men was mi
de curage as by alie
ne ouis/ greet dia
ne of effethans/ and
whane ye scribe had
cessid ye peple: he
leid/ men of effeth
what man is he ye
knowth not yat ye
citee of effethans is
ye wurschipper of ye
greet diane & of ye

uxten togidre bookes
brēueden hem before
alle men / and whan
we se þat of þe we
ren acordid: þe fou
den mony of fyfty
þousand pens / so stro
ugly þe word of god
werid & was confer
med / and whāne þe
se ringis weren fillid:
þou þoled in spirit.
afur þat unaccedūpe
was passed & awaye
to go to ierlm & leide
for afur þat I schal be
þere: it bihouey me
to se also rome / and
he sent in to macedo
nye twey men þat
myghtred to hū
tymothe & crafte: and
he duellid for tyme
in alie / and agreet
troublage was w
de in þat day: of þe
wey of þe lord / for a

man demetric brua
me a wordhere in sy
uer makid siluer bo
wis to dyane. & þat
to crafty men mych
wrynge / which he
depid togidre he þat
weren suche made we
ke men: & seid / men
þe witen: þ of ris
crafte mych wrynge
is to vs / and þe seen
& huren þat ris þou
counseley & turney
wey medhe þeple n
oonly off effrye. w
al weste of alle alie.
& seley / þat þe ten
not goddis þat ben
made w^t hondis / and
not oonly ris parte
schal be in perell to
vs to come in to re
preef: but also þe tē
pte of þe greet dyane
schal be acordid in to
nouye / þe & þe maid

of hir schal bing
ne to le distayned:
whom al as ye & ye
would wo: schipir/
whane yese rugis
weren herd: ye we
ren fillid wiy & ye
& miedn & leiden/ & ye
ye ye diane of ef
fessians: & ye citec w^s
fillid wiy confusio
un/ and yei maaden
an assant w^s oo wil
to ye teatre & token
gayns & anstark
men of macedonye le
lawis of poml/ and
whane poml wold
haue entred in to ye
peple: ye discaphis
sustreden not/ and
also sume of ye pn
as of alie yac were
his frendis: sente to
hym & prieden yac
he schuld not yene
hym sille ito ye teatre

and of men aiden of
rugis/ for ye church
was confusid: & ma
n wisten not for wh^r
cause yei weren come
to gidre/ but of ye pe
ple yei diowne awei con
fused: while ye
newis putiden hym
for: and alaudre
and w^s his hond li
cence: and wold & lo
wisou to ye peple/ and
as yei knewen nache
was a new: oo noys
of alle men was m^d
de curage as by uer
ne ours/ greet dia
ne of effessians/ and
whane ye sathie had
cessid ye peple: he
leid/ men of effeche
what man is he y^r
knowth not yac ye
citec of effessians is
ye wurschipper of ye
greet diane & of ye

uzten togidre bookes?
brēueden hem before
alle men / and whan
we se þat of þe we
ren acordid: þe fou
den mony of fyfty
þousand pens / so stro
ugly þe word of god
werid & was coaser
nied / and whāne þe
se þingis weren fillid:
þou þoled in spirit.
aftur þat macedonye
was passed & aȝyne
to go to ierlm & leide
for aftur þat I schal be
þere: it bihoney me
to se also rome / and
he sent in to macedo
nye twey men þat
myghtred to hun
tyngthe & crafte: and
he duellid for aȝyne
in alie / and aȝre
troublþage was in
de in þat day: of þe
wey of þe lord / for a

man demetrie bring
me a wordhere in þat
uer makid siluer ho
uys to dyane. & þat
to crafty men mych
wýnyng / which he
depid togidre þe þat
werē suche made twe
ke men: & seid / men
þe witen: þ of þis
crafte mych wýnyng
is to vs / and þe seen
& huen þat þis þaul
cōseiler & turney
wey meche peple / n
oonly off effrye. &
al weste of alle alie
& seier / þat þe ten
not goddis þat be
made wth hondis / and
not oonly þis þat
schal be in perell to
vs to come in to re
preef: but also þe
ple of þe greet dyane
schal be acordid in
nouze / þe & þe mand

find/ yese for yet wen
 ten before & a woden bo
 at noade/ for we schy
 piden astu^{re} daies of
 yest lowes fro filip
 pus. & camen to hem
 at troade in fyue da
 ies: where we duet
 ten seven daies/ and
 in ye first day of ye
 woke whanne we ca
 men to breke breed:
 poull disputid wir
 hem & schuld go fory
 ye in ye morow/ and
 he drow; alouge ye
 scrunda tyl in to
 mydnyzt/ and ma
 ny lāmpes weiren in
 ye Soler: where we
 weren gadnd togid/
 and a young man ent
 us bi name: sat
 on ye wyndowe/ and
 whanne he was falle
 in to an heavy sleep.
 while poull disputid

longe. & slepyng he
 fel don fro ye ynd sta
 ge/ and he w^{as} talien
 up: & was brougt dee
 d/ to whom whanne
 poull cam don: he lay
 on hy. & bidypid & sei
 de/ myle & betroubled/
 fore his soule is in
 hym/ and he wente
 up & brak breed & eet
 & spake ynow on to
 ye day. & so he went
 fory/ and yet brougt
 ye chuld alyue: & wi
 weren confortid gret
 ly/ and we wente up
 in to assenye: & schy
 piden in to assou. to
 take poull fro yens/
 for so he had disposid
 to make iourney by
 land/ and whanne
 he found us in assou:
 we tolen hy & came
 to miltene/ and fro
 yens we schypiden i

schuld of uiluer / yfor
 whāne it may not be
 yenseide to yese ying.
 is: it bihouep 3ou to
 be cessed & to do no
 ying folow / fore 3e
 hau brougt yese wē
 uery sacrilegies. nei
 yir blassemyage 3oc
 godesse / rat if deme
 in and 3e werline
 rat beu w ym. hau
 cause yens ouy mā.
 yere ten courtes of
 tomes & 3uges: aau
 sen in ethe of if 3e
 schen ouy of eny oru
 ying: it may be a
 seged in 3e lausful
 church / for wly ben i
 peryl to be reprinted
 of 3is daies discena
 ouy. sichu no man
 is gilty of whom we
 mouit 3ad reison of
 3is rēyng to gidie
 and whāne he hadde

seide 3is ying: helet 3e
 peple gro. x. v.

Ad after 3e m
 ple cessed: po
 le depid 3e discipulis:
 monestede hem. & seid
 fare wel. and he wen
 fordis to go in to ma
 cedonye and whāne
 he had walkid bi 3e
 crostis and had mo
 nestede hem by many
 wordis. he cam to
 grece where wsham
 he had be 3re mone
 yis. 3e ierwis leyden
 a speis for ym rat 3is
 to saille in to sirie
 he had couel to me
 ue azen by maad
 we and susipater
 of purty boroens
 folwid hy / of thesle
 lonyceses afulu
 lecouduis & gayus &
 derleus & tymothe &
 ahaus. titicus & to

find yese

ke my self p'pouse
 ran my self / So pat
 I ende my cours & re
 mynyfeste of re we
 re which I reserued
 of re lord ihu: to wit
 nesse the gospel of re
 grace of god / and no
 we lo I woot pat I
 schulen no more se
 my face / alle þe by
 which I passid þ
 chynge þe kynd
 of god / where fore
 I witnesse to you þis
 day: pat I am cle
 ene of þe blood of
 alle men / for I flei
 not a wey pat I
 teld not to you al
 þe counsel of god /
 take þe cure to you
 to alle flocke in
 which þe hely go
 ost hat set you bi
 shoppis to rule þe
 church of god: whi

ch he purchasid w
 his blood / I woot þ
 astur my departyng
 manyngge wolues
 schulen entre in to you
 & sparynge not þe flo
 ke / and men spekyng
 schrewid yungis. schu
 len rule of you self: þ
 þe leden away disa
 ples astur hem / for
 which yunge wake
 þe holdyng in myde:
 pat by þe 3er wyth &
 day I celed not w
 teeris monestynge
 eche of you / and now
 I by take you to god.
 & to þe word of his
 grace: þ is myghty to
 edifie & reue cringe
 in al pat þe made
 holy / and of noum
 & conuete siluer &
 gold en dore. as þ
 self witen / for to þe
 yungis pat weren

ye day fuyng: & we
camen azens chyn. and
an ovr day we hene
ueden at sauū: and
in ye day fuyng we
camen to nyete. and
poul purpohd to
schype ouer to effe
sie. lest ouy taryng
were made to hē in
alie/ for he hied if it
were possible to hē:
yat he schuld be in
ye day of pentecost
at ierlm/ fro nyete
te he sent to effe
and chypid ye gret
tist men of burpe of
ye churche/ and whā
ne rei camen to hē
t weren to gidie: he
said to hem/ ye wite
fro ye first day in
which i cam to alie:
how wyl you by ede
tyme i was sermyng
to ye lord wyl alle

mekeuēlle & unyldē
nelle & teris & temp
taconis yat felden
to me of aspynges
of ieris/ how i dro
w not of profita
ble yngis to you:
yat i teld not to you
& trust you openly
bi housis/ and i wa
neshid to ieris & to
heven men penān
ce to god: & fery in
to oure lord ihu crist
and now is i am
bōiden in spirit: &
go in to ierlm/ and
i know not what
yngis schuld come
to me in it: bi yat
ye holy gost wyl alle
aces witness to
me & fery/ yat thou
did & tribulacōis
at ierlm abide me
but i drete no yng
of ye yse: ney i ma

chuldren ledde forth
 us wip oute ye citee/
 and we lincleden in
 se bynne & we priede
 and whāne we hadde
 made fare wel togi-
 die: we wenten up
 in to re schip / and re-
 turneden aȝen in to
 her owne places and
 whāne schip saylge
 was fillad fiv tyte:
 we camen don to to-
 lomayda / and whan
 we hadden greet wel-
 byen: we duelliden
 on day at hem / and
 au ope day we reden
 forth: & camen to ce-
 sariē / in we cittyde
 in to re hōne filip
 enūgelist rat was
 on of re seuene: &
 duelliden at him / and
 to hym weren foure
 duȝteris virgines &
 profeceden / and whā

ne we duelliden þere
 by sū daies: aprofete
 agabus by name cam
 oue fro Jude / ris whā-
 ne he cam to vs: took
 re girdel of pouel. &
 bond togidre his feet
 & hondis & seide / re holy
 goost seȝe yse ringis
 rus iewis schulen byn ^{in ierlm}
 de re man whos is ris
 girdel: & re schulen
 bitaken in to heren
 meues hondis / whi-
 che ring whāne we
 herden: we prieden & re-
 ye weren of rat place.
 rat he schuld not go
 by to ierlm / pan pouel
 answered: & seide / what
 don ȝe wepyuge &
 turneyunge in u
 herte: for ȝ am redy u
 oonly to be bound: &
 also to die in ierlm for
 re name of re lord ihu
 and whāne we myȝe

nedful to me. & to re
se far ben wth me: yese
hondis mynystren
Alle yese yungis & sche
we to jon: for so yt by
houep men traueylg
e to resseyne syke me
and to haue mynd of
re word of re lord ihu:
for he seid/it ys more
blissful to yene pau to
resseyne/and whāne
he had seid yese yng
is: he knelid & pried
wth al hem/ and grette
wepyng of al men
was made/ and rei fel
ten ou^{er} pe roche of
pouil: & kussedn him/
and forwedn most in
re word yat he seide:
for rei schule uomore
se his face/and rei
ledn hi to schip/

And whāne it
was don y^e
we schulden seile & we

ren pallid alyey fro
hem: wy streyt cour
se we camen to chon.
& re day synge to ro
dis & fro reus to pa
tiran. & fro reus to
mirā/ and whāne
we fōnden ischip pas
singe ouer to fenice:
we wente up into it
& sailid forp/ and whā
ne wth us preden to a
pie: we resten it at re
lyfte half and seild
in to sure. & camen to
re tye/ for yere reschip
schuld bebuchargid/
and whāne we fōn
den discipulis: we dū
leden y^e senene daies/
whiche seiden by spirit
to pouil: yat he schuld
wot go vp to ieru
salem/ and whāne
re daies weren ful
lid: we zeden forp/ &
al men wth wyfes &

honge on hem pat rei
schawe here heedis/
and pat alle men wi-
te: pat ye ringes y^e
rei harden of ye ven-
falle/ but pat yon wal-
test & ye self heuist y^e
lawe/ but of yele pat
beloueden of heren uñ.
we writen demynges:
pat yei absteyne hē
fro yungis offrid to
ydols. & fro blood/
and also fro strang-
id yungis & fro for-
nicacion/ ran pou-
tolic ye men & in ye
day saynge he was
purified wth hem: &
entrid in to ye temple
& schewed ye fullyge
of daies of purifi-
yunge: til ye offrynge
was offrid for eche
of hem/ and whāne
seuene daies were
madde: ye ieiues pat

were of alie wihau-
ne rei sey hy in ye tē-
ple stonden al ye peple
& leiden hondis ou hif
& ariden/ men of isrl
heyr ze 60/ ris is ye
man pat agens ye pe-
ple & ye lawe & ris pla-
ce: techy eury where
al men/ more oñe &
har led heren men in
to ye temple: & har
defoulid ris holy pla-
ce/ for rei seuen noy-
mis of effesie in ye
citee wth hi: whom rei
gesiden pat poult had
brougt in to ree tēple/
and al ye citee was
moued: & arēmynges
to gidre of ye peple
was made/ and rei to-
ken poult & diuyn
him oute of ye tēple:
& a noon ye gates we-
ren closid/ and whā-
ne rei souytē to glee

not couſel him: we
weren ſtyle þe ſeiden
þe wille of þe lord be
don / and after þeſe
daies we weren ma-
de redy & went by
to ierlm / and ſūme
of þe diſciples came
wth þe fro celarie: &
leden wth hem aman-
jaſon of cyrie an old
diſciple. at whom we
ſchuld be herbord /
and whāne we came
to ierlm: buien reſte-
rueten vs welkny &
in þe daie ſynge
þou eutrid wth vs
to james: & alle þe el-
dre men weren gedu-
de / whiche whāne he
hadd grette he teld
by alle ringes. what
god had don in þe
þen men by þe my-
ſterie of hya / and
whanne þei herden:

þei magnified god
& ſeiden to him / broþ-
þou ſeeſt þou many
þouſyndid ben in ie-
ruſ rat hau balueid
to god: & alle tribu-
ners of þe laue: &
þei herden of þe. þat
þou recheſt departige
fro moſes. of riſk
iewis rat ten by þe
þen men. þat ſepen
þat þei owen not
to circumade her ſo-
nes: ney owen to
entre by cuſtom / þfor
what is it bihoug
þat þe nūterand cū-
gidie / for þei ſchuld
here: þat þou art co-
me / þfor to þou þe
ring. þat we ſeyn to
þee / þere ten to be
four men þat hau
a vow ou hem / take
þou þeſe men: and
halewe þe wth hem

grett silence was ma
de: he spake in ebrew
tunge & seide / xxij. c.

Bripen & sadris:
here is what
reson I seide now to yⁿ
and whanne hiime
herde rat in ebrewen
e he spake to hem:
in zanen ye more silē
ce / and he seide / I am a
man a ierw born at
charle thine mursh
de / and in yis cite vi
sidis ye feet of gama
hel tawte bi ye tinge
of sadris / I am alo
nger of ye lawe: as
also ye ben to day / and
I pursued yis wey til
to deye: byndinge &
vintakyng in to hol
dis men & wi-men /
as ye pnce of pstaw
eldy witnessinge
to me. & alle ye gret
ast of vure / of who

also I took pisthis to
bypen: & went to da
mask / to byuge fro
rens men wonden in
to ierusalem: rat ye
schulden be pyried / and
it was du while I
sece & nyged to damas
ke: at nydday sodey
ly fro herene agrette
plene of the schon a
boute me / and I felde
dōn to re erpe: & herde
avoide fro herene ser
vage to me / Saul saw
what pursued you me:
it is herd to see to he
ke agens ye psthe / and
I answered / who art
you lord: / and he sey
de to me / I am ihu of
nazarey: whom you
pursuest / and ye pat
weren wip me: seyen
but ye lye / but ye
herde not ye boyce of
him rat spake wip

hau: it was tolde to re
tribune of re kizing
pat al ierlm is confo
mided / which a noon
took kizing & centuri
cus: & rane to hem &
whanne rei hadden se
en re tribune & re kizing
tis. rei acord to smyte
poul / yanne re tribu
ne cam & caute han
& comand:de nat he we
re bounden wip twey
charnes & arid who
he was: & what he
had don / but ovr
crieden of iugitamo
nge re peple / and re
whanne he myte kno
we no certayne rig
for re worse: he coma
undid hi to be led in
to re castelle / and wha
ne poul cam to re gre
ce. it bi fel pat he w³
doun of unizis for str
ugre of re peple / for

re multitude of re pe
ple snede him: & aied
take him awei, and
whanne poul began
to be led to re castelle:
he seid to re tribune
wher it is leueful to
me: to speke ony rig
to res: / and he seide /
haust you grece: /
wher you art not re
egyptian. which bi
rele daies movedist w
yse: & leddist out into
desert four thousand
of men menleers:
and poul seid to him
for: i am a iewe of char
se of aliac & atrepe
which ate is not bi
knowen / and i p^{re}
suffre me to speke to
re peple / and whanne
he had suffred: poul
stode in re grece: & bel
ned w³ re hounde to re
peple / and whanne a

and whāne þe blo
od of steuene þi wit
nelle was shed out:
þi was stood up: & co
fented: & kepte þe do
ris of men þat slew
uec hy: and he seid
to me: go þou for þi
shal leud þe fer to
naciōis: and þei her
den him at þis wor
d: & þei iysleiden he
re voyce & seiden: ta
ke awei þis þe erpe
such anuāie man:
for it is not leueful:
þat he hye: and kes
ten awei þei clopis.
þi preuen hust in to
þe cure: þe tribune
comāidid hi to be
led in to castels: & to
be beten wip stour
ges: & to be turmen
id: þat he wist for:
what cause we arde
den so to hym: and

whāne þei hadde
bounden hi wip cor
dis: poul seid to a
centurien stōidige
ny: to him: wher
it is leueful to þou
to stourge a roman
& budauqued: and
whāne þis þing was
herd: þe centurien wot
to þe tribune & teld
to him & seid: what
art þou? þingge: for
þis man is an cizey
ne of rome: and þe
tribune cam up: &
seid to hy: seie þou
to me wher þou art
a cōwayne: and he
seid: yhe: and þe tri
bune auswerd: þi w
mych some gat þis
freedom: and poul
seid: and þi was wri
a cizeyene of rome:
þi for þei anoon þat
schulde haue turmen

me & I seide lord wylt
 schal I do? and yelord
 seide to me rise pou
 & go to damask: & þe
 it schal be seide to þee
 of alle þingis whiche
 it bihouey þee to do
 and whanne I sez if
 for þe clerte of þat
 Ite: I was led bi þe
 hond of felawes & I
 cam to damask and
 aman ananye þe by
 þe lawe had wituel
 syng of alle rewis
 duellyng in damas
 ke: cam to me & sto
 ode nyȝ. & seide to me
 Saul bȝoþ biholde &
 in þe same oure I be
 held in to him and he
 seide god of oure fader
 hay before ordmeyned
 yee: þat pou schuldelt
 know þe wil of him
 and schuldelt se þe
 myȝful man: & here þe

voice of his uowp
 for þou schalt be his
 wituelle to alle men
 of yo þingis: þat þe
 hast seien & herd and
 now what duellest
 þou? rise vp & be bap
 tised & whasthe awer
 þe synes by þe name
 of him clepid to help
 and it was dou to
 me as I turned agen
 in to ierlm & pȝede
 in þe temple: þat I
 was maad in ramp
 chynge of soule & I
 sy him serunge to me
 hye þou & go out
 fast of ierlm: for þa
 schulcu not welleue
 þe wituellsyng of me
 and I seide lord þe
 witten þat I was do
 syng to gidre in to
 prisoū. & betyng bi
 synagogis: hem þat
 bileneden in to þee

discussaoun was ma-
de bitwixt ye farisees
⁊ ye saducees. ⁊ ye mul-
titude was departide
for ye saducees seien.
⁊ no risyng aȝen of
ded men is neyȝ an-
gel neyȝ spyt but
farisees knowynche
euyr euyr and agret
are was made: and
some of farisees rise
up. ⁊ fowten seynge
we fynden no ryng
of yuel in ris man
whyat if a spyt euyr
an angel spake to hyȝ
and whyȝe grete dis-
cussaoun was made:
⁊ tribune dreedid les-
se poul schuld be to
drawe of hem/and
he comaundid twayntis
to go don: ⁊ to take
hym fro ye myddel
of heȝ. and to led hi
into castels/and in

ye nyȝt fuyng: ye lord
stod nyȝ to hym and
seid/be you stand faste/
for as you hast wit-
nessid of me in ierlū:
So it bihouer yee to
witnessle also at ro-
me/and whyȝe ye
day wȝ come: tyme
of ye ieris gaduȝen
hem. ⁊ maȝen abow
⁊ seiden/pat yei schulde
neyȝ ete no drynk til
ye flouen poul/and
ye weren moȝ þan
fowty men pat ma-
den ris sweryng to
gidre/and yei weneȝ
to ye places of prestis
⁊ eldre men ⁊ seiden/
whyȝe discussaoun we han
auowid pat we schu-
le not taste ony ryng:
til we sleen poul/now
ȝefore make ȝe knowe
to ye tribune whyȝe
couled: pat he byȝe

tid him: departed a
wey fro him/ and ye
tribunne drede: astur
pat he wist pat ^{he} was
a citeyene of roue:
and for he had bounde
him/ but in ye day
surge. he wolde wit
more diligently for
what cause he were
accusid of ye iewis &
vubounde hi/ and co
maunded prestis & alle
ye conseil: to come to
gidre/ and he brount
forp poull: & sette hi
amonge hem/ **xiii**

A god poull bihel
de in to ye cou
seil: & seide vrisen y
wis al good consa
ce haue lyued before
god: til in to ris day
and ananye pnce of
prestis: comaundid to
men to stonde ny
to him. pat yei schil

den sayte his mouy
pan poull seide to hi
you whitid walle
god sayte ye/ you
sittist & deniest me be
lawe: & azens ye la
we you comaundist
me to be smyten/ and
yei pat stonden ny:
seiden/ cursest you ye
histre prest of god/ &
poull seide/ vrisen y
wist not pat he is
pnce of prestis/ for
it is witten/ you shal
not curse ye prince
of yi people/ vne poull
wist pat w partais
of sadntees. & ye of
of farisees: & he cre
de in ye conseil/ vrisen
y am a farise. ye sone
of farisees: i am de
med of ye hope & of
a zen rishinge of ded
men/ and whanne
he had seide ris sig:

and he clepid togi-
die twey centurions:
he seid to him / make
ye redy twey hundred
myttis: pat yei go
to cesarie / and hois
men senenty. 7 spe
re men twey hun-
dred: fro ye ryd ou
re of nyte / and ma-
ke ye redy an hois
for port to ryd on
to lede him safe to
felx ye phidant / for
ye tribune drede lest
ye ierwis wold ta-
ke hi / by ye wey 7
slee him: 7 afterw-
ard he mytte be ch-
arged as he had ta-
ke monye 7 wroot
hun apistle: couter-
myngt yese pryncis /
claudius lissas. to
ye best felx phidant.
help / yis man pat
was talk of ye ierwis

and bigant to be fle-
yne: 7 I cam by on
heru wy myn cost 7
deliuerid hi fro hem
whanne I lincive pat
he was a romayne /
and I wold with re-
cause. which yei put-
tiden a zeus him: 7 I
lede him to ye concla-
of heru / and I founde
he was accusid of
questions of her lawe /
but he had no cry-
me wozn the deyr ch-
woundis / and whanne
it was told me of ye
aspies. pat yei aray-
eden for him. I sent
hi to yee / and I war-
ned also ye accusers:
pat yei ^{for} yee seie fare
wel / and so ye myttis
as yei were comman-
did token pou: tled
den hym by nyte in
to antipatiden / and

him forth to jon as
if ze schulden knowe
cume ring more cer
teynly of him/and
we ben redy to flee
him: bfore pat he
come/and whane he
sone of pouls list
hadde herd ye aspi
es: he cam & entred
in to ye castels. & teld
to poull and poull
depid to him con of
ye centuren & seide/le
de ris zonge man to
ye tribune: for he
has sum yung to
shewe to him/and
he toke hi & ledde to
ye tribune: & seide/
poull pat is bonden
mede me: to led to
ye ris zonge man.
pat has su yung to
spoke to ye/and ye
tribune toke his ho
ude: & went w him

alidethalf & arid hi/
what yung it is pat
you hast to shewe
to me: and he seide
ye iuris ben acordid
to pie yee. pat to mor
we you bynge forp
poull in to ye counsel:
as if yei schulden en
quere sume yung
more certeynly of
him/ but bileue y
not to hem/for mo
rau fourti men of
hem aspien him: w
which han aowed
pat yei schule not en
ney dyuk. til ye
flee him/and now
yei ben redy abidyng
e y bildest/ yefore
ye tribune leste ye
zonge man: & comai
de pat he schulde spe
ke to no man. pat
he had made yese
yungis luowen to hi

re tribune cam w
grec strugge aloue:
t dhuend hi fro oē
hondis. and coma
undid. Ino accusers:
to come to rec. of
whom you denyge
maist knowe of al
rese yiges: of whi
ch we accusen him
and iennis pnten
to t seiden: yat rese
rungs hadden heu
so // pouil answerde:
whame re pñdent
grauende him to
lei of many zeers
I knowe rec yat y^r
wt downesman to
na folli: t I shal
d ynowe for me w
god resou for you
maist knowe: for
to me ten not more
pñe twelue daies.
sithyn I cam vp to
worshype i ierlm

And nen in temple re
rei founde me dispu
tunge wy. and ma
nen: malyge conco
urs of peple uen
in synagogis uen i
ate: nen rei mon
pue to rec of re whi
che yingis rei now
accusen me but I
knowledhe to rec y
yng. yat astu re
sent whiche rei seyn
herlie: So I serue to
god re sadu. and I
viene to alle yigis
yat ten writen in
re lawe t profetis
and I haue hope in
god: whych alio rei
heufult awiden re a
zeuyluge of nist
men to conyuge t
wiclud in vis yng
I studie wy our hu
ryuge. to haue cons
ciens to god t to men

in þe day suryng whanne þe hois men were leste þat schulde go wth him: þey turne den aȝen in to þe castel / and whanne þey comen to cesarie. þey token þe pistle to þe p^rsident. & þey sette allo þouȝt before hi / and whanne he had rad & aride of what provyuce he was. & knewe þat he was of alice: & shal here þe he seide: whāne þyȝ accusers comen / and he comaūded hi to be kept iⁿ þe mote halle of eroude. ¶

And after fyue daies. many p^rinces of p^rests comen wth y^e fūme eldrie men & tercille a feye speker: which wenten to þe p^rsident

aȝens þouȝt / and whanne þouȝt was somened: tercille began to accuse him & seide / whāne iⁿ myche þees we dw^l bi þe. many þyngis ben amēdid by þi wil- doin: eue more & eny where þou best sehest we han resseyued wth al suryng of þauȝt þyngis / but lest þat þe þe longer: & þe þe shortly here us for þi mēchēesse / we han founde no wicked man surynged senaōn to al ieiwis in al þe world: & auctor of distenaōn of þe sette of nazaren / and he also cuforsid to defoule þe tēple / whom also we toke & wolden deme after oure lawe / but lissas

uenable 7 schal clepe
 ye/ also he lapid
 at money schuld
 be zoun to him of
 poult for which rig
 ofte he cleped him
 spallie wry him/ and
 whanne twey zeers
 weren fullid: felix
 toke a succellone wi
 cus festus/ and fe
 ly wold zeue grace
 to ierwis: 7 leste poul
 bounden/ xxv. c.

Therfore wha
 ne festus ca
 m to ye province af
 ter ye prid day: he
 went vp to ierlin fro
 cesarie/ and prins
 of prestis 7 ye wor
 nest of ye ierwis we
 tu to him zeus poul:
 and prieden him. 7
 arden grace zeus
 him/ pat he shulde
 commande him to

be led to ierlin. and
 yei setiden a spies
 to flee him bi ye wey/
 but festus answer
 de: pat poul schuld
 be kept in cesarie/
 sopehy pat he him
 self schuld priede
 more abisely/ sefore
 he seide/ yei pat in zu
 ben twyty: come
 don to gidre/ and if
 ony crime ys in ye
 man: accuse yei hi/
 and he ductede a
 mouge hem nomo
 re than cyty cyty ten
 daies: 7 cam don to
 cesarie/ and ye toye
 day he sette for do
 melman: 7 comau
 did poul to be brou
 te/ and whanne he
 was brougt forth:
 ierwis stoden aboute
 him. whiche camen
 don fro ierlin/ pat

the more/but after
many yere. .j. am
to do many almshou
du to my folk & offi
mges & avowes: in
whiche yei founden me
purifydge in yre tan
ple: not wth company
e ne: wth wyf noife/and
yei rauyzen me & yei
crieden & seiden/take
away oure enemye/ &
sume ierwis of alie
whiche it bihoote to
be now p^{re}sent at ye:
& accuse if yei hadde
our yung azenst me/
eyf yele hemself seie
if yei founden in me
our yung of wiche
nelle: syen yf stoude
ye confesed/but only
of yis voice: by whi
che yf criede stoumge
amonge hem/for of
ye azenst yung of de
de men: yf am demed

yis day of you/Soe
ly felix dainede hem:
& kenne moost cer
teynely of ye were &
seid/whanue thas
ye tribune schal co
me don: yf schal he
re you/and he coma
undid to acenturen
to kepe hym & he had
rest: uery to forw
our man to myn
tre of his owne rig
is to him/and after
sume daies, felix a
don wyf drusselle his
wyf pat was a ierwi
se: & depid poul and
herde of hym ye se
yis in crist ihu/and
while he disputed
of ierwisuelle & cha
rite & down to comyng
felix was made tre
blyng & answered
pat partyney now
go: but in tyme co

swerde / pat it is not
 custom to Romayns
 to dampne ony mā:
 before pat he pat is
 accused haue his ac-
 cusers p'sent. and in
 the place of defendige
 to putte away pe cri-
 mes pat he putt aȝes
 him / p'fore whāne
 he comen togidre hi-
 der. wh' our ouyde
 laye in re day synge.
 I latt for donichman
 comādid pe mā
 to be brouyt / and w-
 haue his accusers
 stoden: pei seiden no
 cause. of wh' ch' rīg-
 is I had suspēcon of
 p'uel / vnt pei hadden
 aȝens hi sūme questi-
 ons of her veyne
 worschippynge: and
 of ihu ded. wh'om
 poult affirmed to ly-
 ue / and I w'ntede

of siche maue questi-
 ons & seide / wherū
 he wolde go to ierlm.
 & he to be deuied of re-
 le rīgus / but for poult
 app'led pat he schid-
 de be kept to re kno-
 wyng of re emp'or:
 I comādid him to
 be kept. til I send hi
 to re emp'our / and
 agrippa seide to fest /
 I my self wold here
 pe man / and to mo- the lade /
 rwe poult schalt her
 hi / and on re towe
 day whāne agrippa
 & heroupe comen w
 greet desire / and en-
 triden in to re andito-
 ric w' tribunes & re
 p'ncipal men of re a-
 tee / whāne festus bad.
 poult w' brouyt / &
 festus seide / I ryng a-
 grippa & al men pat
 ben w'ry vs: & seen

truge azens hyu ma
up & greuous canis:
whiche ye myght not
pene/ for pou sholdi
de to sou in al ringis.
ye uer azens ye la
we of ieris uer a
zens ye temple. uer
azens ye empoure
& syned ouy ring/ b
festus wolde do gte
to ye ieris. & anse
nd to pou: & seide/
wolt you go up to
yerusalem: & ye be
denied of yese ring
is bifore me/ & pou
seide/ at ye dome pla
ce of ye empoure
& stonde: where it bi
honey me to be denied/
I haue not moored ye
ieris: as pou kno
wist wel/ for if I ha
ue noied. cyr doon
ouy ring woty der:
I forsake not to die/

but if no ring of po
is. pat ye accusen
me: no man may
ue me to hem: & ape
le it to ye empoure
pau festus spallie w
ye conseil: and anse
red/ to ye empoure
you hast appeled: to
ye empoure pou schat
go/ and whane hime
daies weren passed:
agrippa kyng & ber
nyce camen don to
cesarie to welcum
festus/ and whane m
dwellden ye many
daies: festus schewd
to ye kyng of pou.
& seide/ a man is leste
widen of felly. of
whiche whane I w
at ierlm: pncis of
prests & ye olde men
annen to me. & ax
den dampnacion azens
hyu/ to whiche & an

for ye hope of repro
uacion pat is made
to oure fadus of
god: 3 sconde suget
is Dine. in which
hoir oure twelue
apostles seruyng nyr
day hope to come
of which hope su
lyng 3 an accusid
of re iuris/ what
vubileneful pring is
comye to you: if
god reuise/ what
and sorthly 3 gellid
pat 3 oure to do ma
ny contrarye pring
agens ye name of ie
su nazarene/ which
pring also 3 did in ie
rusale/ and 3 endo
lid many of seyntis
in pson: whane 3
had the power of
re prynces of pntis/
and whane ye we
ren sleyn: 3 brougt

ye sentence/ and by
a synagogis ofte 3
punysched you 3 co
steyned to blasfeme/
and more 3 were
wood agens hem: 3
pined in to athen are
co in which ye whi
le 3 went to damask
w^t wiver 3 sustyng
of pntes of prestis: at
myd day in ye wey 3
sey for lyng pat fro
henene. schyned lyt
aboute me passyng
ye schynyng of re lone
3 aboute hem pat we
ren to gidie wy me/
and whanne we alle
hadden falle don in to
ye erpe: 3 herde aboue
seyng to me in ebreu
tyng/ Saul. Saul whi
pursuest you me: it
is hard to see to ly
ke agens ye pryncis/ 3
3 seide/ who are you

pis man of winche. al
re multytudo of ierwis
pied me at ierlm/ and
arid & aied: yat he
schad hyue no leng-
er/ vnt 3. fonde yat
he had down no ryg
worth of deer/ and
3. tene to send hi to f
cynpoure: for he appe
ted ris yng/ of whi
ch man 3. haue no
certeyn what yng
3. schal write to re
lord/ for which yng
3. brougt hi to you. &
moft to re you big
a gryp: yat whane
ayngt is made. 3. ha
ue what 3. schal wri
te/ for it is leyn to me
wy out re son: to led
abownden man & if
to logmhe re cause of
hym. **xxvi. ca.**

Ad agrypa
scide to pou

it is lustred to re: to
speke for rei. sal/ ran
pou held for re hou
de: & ingan to zeld re
son/ of al yngis in w
hich 3. am auctid of
ierwis/ you hyng agry
pa. 3. gelle me blessed
at re: whane 3. schal
defende me ris day/ &
moft for you knowe
al yngis yat lwa
mouge ierwis custo
mes & questiois/ for
which ryg 3. bi scde
re: here patiently/
for al ierwis yat vnt
re knewe me fro re
bigynnyng tuowen
my lye fro zougryt
fro re bigynnyngt vnt
in my totu in ierlm
if rei wolden bere
witnessyng: yat bi
re moft certeyn leat
of our religio. 3. hy
uede a farisee and now

greet voice | poult y^r
maddist | many lech^s
turuen yee to wood
nelle | and poult seid/
I made not you best
festus: but I speke
out yee wordis of mi
y^r of sobriuelle | for
also yee hyng to who
spake stid fastly: wo
re of yee yungis | for
I danc yee no ring of
yee is hid fro hyu | for
yeip in a corner was
myt of yee yungis
don | vlenest you u
hyng agrippa to pro
feng? | I wote yee y^r
vlenest | and agrippa
seid to poult | in alth
yng yee conselst
me to be made a cist
man | and poult seid/
I desire auentis god
bore in hyl r in grea.
not woly yee. but al
k yee yee heren to

day to be made such
as I am: out taken yee
boudis | and yee hyng
wos by yee phidant r
trouyce: r yee yee late
ny; to hem | and wha
ne yee wenten avey:
yee spaken togidre r sta
den | yee yee man har
not don ony ying woi
yee dey: ney wondis/
and agrippa seid to
festus | yee man myt
be deluyed: if he had
not append to w em
perours | r yee y^r c.

But as it was
demed hyu to
schype in to ytelie: yee
bitoken poult wpp of
kepers to a centurie
bi name iulius of
yee compaigne of kny
ng of yee empour. r
yee wenten vp in to
yee ship of adrymens
and bryngen to seyle

lord and ye lord seid/
I am thus without p^r
pursuest / but rise up
and stonde ou in feet / for
whi: to his ring I ap
pend to see: y. it I or
dync see mynysse
witness of yo yngis
nat you hast / seyn. and of
yo which I schal sche
we to see / and I schal
deliuer see fro peple
and folke to which
now I send see. to o
pene ye yen of hem: y
ye ten conuertid fro
darknesse to lht / and
fro power of satan
to god: y. ye take re
myssion of synes. and
part amonge seyntis
by fey y. in me
wherfore sit byng
agrupa: I was not
unbileuful to heu
ly visiois / but I told
to hem y. ten at da

maill first and at ieru
salem and by al ye ciuit
re of iude and to heren
men: y. ye schuld
do penance: and be co
uertid to god: and do
woyn werth of pe
nance / for ye cank
eris when me: whi
ne I was in ye tem
ple to sle me / but I
holpen bi ye helpe of
god in to his day: and
stond witnessunge
to lesse and to more / and
I sey no ring els: y. in
which yngis y. y
feto and moyses spak
ye schuld come. if
crist is to suffer. if he
is ye first of a new
lyng of ded men. y
schal schewe lht to
ye peple and to heren
men / whanne he spak
he y. yngis and cloud
reloyn: festus seid w

and whāne ye haven
was not able to du-
elle in wynter: ful
many oideryneden cō-
ceyle to seyle fro wēs
if on ony manie yei
myghten come to se-
mye to duelle in
woutur at ye hane
of crete whiche bihol-
dy to affrik: & to cho-
yn. and whāne ye
loudly blew: yei get-
leden hem to holde
porpys / and whān
ne yei hadden remo-
ued fro assou: yei
sayleden to crete / &
not astur myche.
ye wynd tyfoupe
is clepid northeist:
was ajeus it / and
ye ship was ranshid.
ye myght not enforle
ajeus ye wynd. whā
ne ye ship was join
to ye blowynges of

ye wyndis we were
born wth acours into
an yle þ^{is} is clepid can-
da: & vnnere we myght
te gette a lital wot:
and whāne þat wth
taken up yer bysiden
hchpis: gi-dyngge to
gidie ye ship & diede
lest yei shulden falle
in to sondy places
and whāne ye vessel
was vnder set: so
yei weren born: &
for we weren pro-
wen wth stronge
tempest: in ye day
suyngge ye maduca
suyngge oit / and ye
yrid day: wyy her
housis yei casteden
away ye instrumentis
of ye ship / and whā-
ne ye lōne uerly ster-
ris weren seye by
many daies. & tem-
pest not altil myzed

And weren born abou-
te re places of asye. whi-
le aristark of macedony
e tessalonyence duel-
tid stille wry vs and
in re day supnge we
camen to sidon and
Julius trecte outes-
ly poui: 7 suffrid to
go to frendis 7 to do
his nedis and whan
ne we remouede fro
pou: we vndersay-
leden to cypric for re
wyndis weren con-
tre and we sayleden
in re syt of silice 7 pa-
silic: 7 camen to listis
pat is ilie and pat
re centunen found a ship
of ahylandie saylunge
in to ytalie: 7 putti-
de vs ouer in to re 7
whanne in a many
daies we seyleden
slowly: 7 vnnere ca-
men azen gnydū. for

re wyndis lemd vs:
we sayleden to aze
vithis salomona and
vnnere we sayleden
vithis 7 camen into
a place pat is depid
a good hanene: to
whom re aze of tel-
sala was wy: And whi-
anne myche tyme we
passid 7 whanne say-
lynge pan was not
sikur. for pat fastyng
was passid: poui an-
foude hem 7 leide to
hem / men 7 se patky-
lynge bigynner to be
wry wronge 7 mede
harm. not only of
charge 7 of re ship:
but also of ouerly-
nes / but re centun-
en bilened more to
re gouuoure. 7 to
lord of re ship: pan
to rese ynges pat
weren leyd of poui

ship yei senten four
 ankers & desyreden pat
 yre re day had be co-
 me and whanne ye
 shipmen sonen to
 fle fro re ship. whā
 ne yei hadden sent a
 lute boot in to re sec-
 undur colour as yei
 schulden bigyne to str-
 che for yre ankers
 fro re formere part
 of re ship: pou seid
 to re centunen & to
 knyghtis / but re se-
 dule in re ship: & mon
 not be made laas / yā
 ne knyghtis hunden
 away re cordis of
 hys boot: & suffre-
 den it to falle away
 and whanne yei was
 come. pou preid
 a men to take mete
 & seide yre fourteney
 day yis day & abider
 duellen fastyng. and

taken no ringe / wher-
 for i preid to take mete
 for your hche: for of
 noon of you re here of
 re heed shal pensche
 and whanne he had se-
 de re se ringes: pou to-
 ke breed & dide rankig-
 es to god in re syt of
 alle men / and whan-
 ne he had brokū: he
 bigane to ete / and al
 weren made of bet-
 comfort: & yei tohu-
 mete / and we were
 alle men in re ship:
 two hundred seventy
 & six / and yei weren
 filled wth mete: & dis-
 chargeden re ship & an-
 den where in to yre
 see / and whanne re
 day was come: yei
 knewe no lond / and
 yei bihelden an hāve
 pat had a water ban-
 ke: to which yei pouste

12
: now al re hopy of
oure hely was don a
wey/ and whanne
myche fastyng had
be: pan poua stode
in re mydulle of he
& seide/ a nou it bi
hose whane ze her
den me not to haue
mle away re ship
fro arte: & gentre
wrouge & castinge
out/ and now I cou
seyle you to be of go
de confort: for losse
of no plone of you
shal be outaken of
re ship/ for an angel
of god whos I am
& to whom I serue:
stood nyze to me su
pis nyte & seide/ pou
diede you not: it bi
honey re to stonde
before re empoure/
and to god hay 30
un to yee al par tra

in re ship wy re
for which yung ze
men be ze of good
comfort/ for I bilee
ue to my god: pat
so it shal be as it is
seid to me/ and it bi
honey vs to come
in to sum ple/ but
afterward put me
fourteme day ze my
cam ou vs saytynge
in re stony see: abo
re mydnyze re ship
men supposeden su
cuntre to appere to
hem/ and rei kessen
don a plomet: & fon
den twenty paces of
depuelle/ and after
a lital rei weren dep
nd fro rens & found
fytene paces/ and
rei dieden lest we
shulden haue falle
in to sharpe places:
for re laste partie off

toke hym bi þe hou
de and whāne re hōp
we men of þe yle lize
re best hangyng in
his hond: rei seiden
to gidre/ for þis mā
is amāquellere and
whāne he alscapid
þo re see: goddis ven
gance suffir hym
not to lyue in erpe/
but he shoke away þe
best in to re fier: &
had now hāme and
rei gelliden þat he shu
ld be turned in to
swellige: & falle dō
sodeynly & die/ but
whāne rei abyden log
it lize þat no þing
of puel was done in
hym: rei turned
hē to gidre & seiden
þe was god/ and in
roo places weren in
neris of re þince of re
yle. þuphus by na

me: whiche resleyuede
us bi þe dāces benyng
us þat found us/ and it
bi telle þat þe fader of
þuphus lay traueled
wyt feures & blodie
flux/ to whom wold en
tre. & whāne he had
de þied. & lede his hou
dis on hym: he helide
hym/ and whāne þis
þing was done: al þat
in þe yle hadden seche
nesses: cūnen & were
helid/ whidj also ho
noured us in ma
ny wysshipes: & put
iden what þinges we
ren necessarie to us
whāne we shupiden/
and aftur þis more
þis we shupiden in a
ship of ahlaundre. þat
had wyndred in re
yle. to whidj was
an excellent sygne of
castorus/ and whāne

if þei myȝten to byȝe
vp þe ſhip/ and whā
ne þei hadden taken
vp þe ancre: þei bitoke
heim to þe ſee. & ſlaked
to gidre þe ioyntures
of gonnales/ and wip
a litil ſeyl liſt vp by
blowþuge of þe wynd
þei wenten to þe bank/
and whanne we felde
in to a place of gnuel
gon al aboute w þe ſee:
þey hūrthden þe ſhip/
and whāne þe former
part wā ſicched. it
duellid vnmouable:
& þe laſt part wā bro
ken of ſtrengre of þe
ſee/ and counſeil of þe
knyȝtis wā to ſlee my
þat weren in ward/
leſt ony ſhulde aſkape:
whanne he had ſwy
myd out/ but þe cen
turien wold hepe pou:
& forlede it to le don/

and he comaundid þe
þat myȝten ſwyme: to
go in to þe ſee & ſtra
pe & go out into þe
lound/ and þei baren
ſūne oyr on bordi:
ſūne on þo pīges f
weren of þe ſhip/ and
ſo it was don: þat al
men aſkapeden to r
And lound/ ~~er~~
whāne we had
den aſtupid: þanne
kneuen þat yle was
depid myhtene and
þe hepeū men deden
to þo not hal curte
ſie/ and whāne a ſhe
was lypdehd: rei a
freſshedē þo alle for
þe reyeue þat cam & þe
cold/ but whāne
pou had gedred a
quantite of lypþyng
is of wyues & leide on
þe ſier: an eddre ſhe
cam forþe fro þe hec

spoken any yuel ying
of ree / but we pien to
here of ree: what yig
is pou schist / for of ris
sane it is knowue to us:
pat ciny wher me yen
sey it / and whane rei
hadden ordeyned adayw
yui: many men came
in to re yu / to whidj
he crywde wunessyge
re kyngdom of god: &
counselid hem of ihu.
of re laue of moyses
aphetis. fro re moro
we til to re euentyd / &
sime bileueden to rese
yngis: pat weren sei
de of pou. sime bi
lueneden not / and whā
re rei weren uot con
sentyng togidre: reide
partiden. & pou seid
o word for re holy
gost spake wel by
saie re profete to jo
sadir: & seide go f' to

ris peple: & seie to hē
wy ere ze synen here:
& ze shule not budu
stoude / and ze seynge
shulen see: & ze shule
not biholde / for re hert
of ris peple: is grechly
sattid / and w' heres rei
herden heuenly. & rei
dolyde togidre here yen:
lest pamenture rei see
w' yen. & w' heres here.
& bi hert vnderstond.
& be conuertid & i helc
hem / refore be it kno
wen to jou pat ris
helpe of god is sent
to herene men: & rei
shulen here / and whā
ue he had seid rese
yngis: icwis wente
oute fro hym. & had
den mych questions
erw musyng amōge
hem silt / and he ducl
hd ful ryso zere in
hurd place: & he res

we camen to hiraculan: we duelliden þe þre da
ies / fro þens we sephide
aboute: & camen to re
gū / and after o day w
while þe souþ blew: i
þe secunde day we came
to putcolos / where whā
ne we founden brisen
we weren þyed to dnel
þe anentis hem. seven
dnes / and so we cam
to Rome / and fro þens
whāne brisen hadden
herd 2 þei camen to be
to þe cleprunge of appius.
þe to þe þre tauerne / &
whāne pou had seau
hem: he didde paulyng
is to god & took trist
and whāne we came
to Rome 3 it was suff
red to pou to duelle
by hyu hit wip almyr
kepyuge hym / and aft
er þis due he depid
to gidre þe worryest of

þe ieiues: & whāne þe
camen: he seid to hem
brisen i didde no myg
azens þe peple cyro
cistum of ieiuis: & i was
bounden at ierlin & was
bitaken in to þe hond
of romaynes / and whā
ne þei hadden arid of
me: wolden haue de
lyuered me. for þat no
cause of deþ was in
me / but for ieiues a
þens seiden: i was con
feyned to appie to
anpoure not al hange
my myg to accuse my
peple / þefore for þis an
se i þied to se þou &
spelle to þou / for þe ho
pe of isrl: & am gird
aboute wip þis chay
ne / and þei seiden to
us we han resceyued
leas of þe fro Jude:
neir any of brisen to
myuge sheweide cy

ho re true of re seip/
while ye setten in her
translations. only re
names of re yngis:
re of wat. of blode.
re of re spirit/ and leue
re wittnessynge of re
fadur: & of re sone & of
re spirit/ in which
wittnessynge oure co
moun bileue is most
strenyd/ and it is pre
nd pat yere is on sub
limite of godhede of
re fadur: & of re sone.
& of re holy spirit/ but
in oyn epistlis how
myche oure transla
tion diuily fro ofis:
keue to re prudenc
of re wdeis/ but you
goddis maide custadi
um while y' enquerist
byly of me re true
of scripture: you put
ste oute myn elde to
re graue of enbious

meues wep/ which
seien I am an appeer
re of holy scriptures:
but in such a werke
I diede not re enbrie of
myn enemies. ne I
shal not denyen tohe:
pat ayeu re true of
holy scripture. / here
endur re prolog: &
viginny re pistle of
James / Cap. p.th

Iames re seruati
te of god. & of ou
re lord ihu crist. to re
twelue hymedis pat
ben in scatteringe abro
de hoche **E**m my bysen
deme re al rofe: whane
ye fallen in to diuile tē
maons/ wittynge pat
re pruyng of zonne seip:
worchy patience/ and
patience hay parfize
werke: pat ye be par
fize & hole & faile i no
ring/ and if ony of

serued al y entreden
to hy. a pchide rehy
lyngdom of god. i ta
uete po ruggis y ben
of re lord ihu crist.
wey alle crist wyoute
forbedunge Amen.
here endir ye dedis
of apostlis: a bryf
ney apylog oue
pistle of James

The ordie of re
seuene epistlis
whiche ben depid ca
namyd: is not so a
monge re grekis. y
fully sauene re say
a suen ye ryt ordie
of re epistlis. is as
founden in latyn wo
kis for as myche
as peter is re furste i
re ordie of re apostlis:
his epistlis ben re fur
ste of hem in ordie b
as we not longe hy
ren comenden ye eu

gelistis to ye lyf of
trype: so we hau se
te re se prouy re help
of god in her owne
ordie for re first of
hem is a pistle of ja
mes: two of petris
ye of jouns. and on
of jude ye whiche e
pistlis: if rei hadda
truly turnyd of re
translatours in to
latyn speche. as re
weren made of re a
postlis rei shulden
hau made no dout
to re reders: ne re
variance of wordis
shulde not hau in
pugned it self nam
ly in re place in re
first epistle of joun
where we reden of
onlye of re trypis
where we fynden re
rer hay te grete end
of butrue translatos

nyl^e erre / eche good zif-
te & eche parfyt zifte
is fro above. & comep
don fro þe fadir of
lytis: meuris whom
is noon of charynge
ne ouershadewyng
of rewarde / for wil-
fully he bigat us by
þe word of treme. &
we be abygyng
of his creature / wite
þe my bryeren most
loued to eche man sw-
ste to here. but slowe
to speke. & slow to weay-
þe / for þe wraype of
a man: wordly not
þe ryzibilicelle of god
for whichc ying cast
þe away al. Synclenelle
& plente of malice: &
in myldenesse resley-
ue þe þe word þat is
plantid to þou. þat
may save þou sou-
les. But be þe drens

of þe word. & not here-
re only: disceywyng
; onself / for if ony mā
is an here of þe wor-
de. & not a doer: þis
shal be tyland to a
man rat by holdyng
here of his bryth in a
myrrour / for he behelde
hys self & wente a wey:
& anon he forzate w
whidj he was / but
he rat beholder in þe
lawe of þat fydow
& duellip in it. & is if
made a forgetful here.
but a doer of werk:
þis shal be blessed in
his deed / and if ony
man gessy hymself to
be religious & rescey-
uy not his tuge. but
disceyuey his here: þe
religion of hym is
beyue / adene religio-
un & in bulwemed: a-
meuris god & þe fadir

son is nedir wisdō:
 are he of god which
 fency to al men lar-
 gely & vpbreydyt it:
 & it shal be iouū to
 hym/ but are he in-
 fery: & dout noyng/
 for he is dūtyr: is
 lyk to a waive of y
 see. which is mo-
 ued & tozū aloude
 of re wynd/ yerefor
 gelle not yllke man:
 pat he shal take any
 ring of re lord/ and
 double in soule: is
 vnstable in al his we-
 res/ and a meke bro-
 yū. hane glouc in he
 enhansyng/ and a
 riche man in his lo-
 wnesse/ for as ye flo-
 ure of grille. he shal
 passe/ ye liue & oos
 vp w' heet: & dned
 re gins/ and ye flou-
 re of it feldē dū: & f

fauourē of his char-
 perlynd/ and so an-
 che man welwepi
 his wepes/ blessed is
 ye man pat suffry
 temptaciō/ for whā-
 ne he shal be pried:
 he shal resseyue re co-
 roū of lyf. which
 god bylyte to men
 pat louen hym/ no
 man whāne he is
 tēptid seie: & he is
 temptid of god/ for
 whā god is not atēp-
 ture of yuel yūngs/
 for he tēpty no man
 but eche man is tēp-
 tid drawen & fterid of
 his owne couetyse.
 after couetyse whā
 ne it hay consēpit
 bynyng forr syue
 but syue whāne it
 is fulfilled: gendry
 deey/ yerefore my
 most deruour bypē.

who eue keepy alle ye
 lawe. but offendyng i
 oon: he ys made gilty
 of alle/ for he put seyd
 pat f^r shalt not do le
 cherie: seyd also you
 shalt not slee/ pat if
 you doost not lecherie.
 but you sleepest: you
 art maad a trewhal
 four of ye lawe/ yus
 speke ye & yus do yee
 as bygynginge to be
 demed by ye lawe of
 hedmo/ for why do
 me wypp ome myg:
 is to hym f^r doo no
 mercy/ but myg alowe
 why down/ my brye
 ren what shal it p
 fite if ony man seie f^r
 he har fey: but he
 har not ye werkus/
 wher fey shal mow
 saue hym: and if a
 brof eny alidur be na
 bid: & yau nedde of

edj daies lufode/ and
 if ony of you seie to
 hem. go ye in pees be
 ye made hoost & be ye
 fillid/ but if ye zeuen
 not to hem y^o y^{ing}
 is pat ten necessaie
 to bodie: what shal
 it profite/ so also fey
 if it har not werkus:
 is deed in it self/ but
 sume men shal seie:
 you hast fey. & i ha
 ue werkus/ shewe p^r
 to me yⁱ fey wy
 outen werkus: & i shal
 shewe to yee my fey
 of werkus/ you bilee
 uest pat o god is: f^r
 doost wel/ and deue
 lis bileuen & tremble/
 but wolt you wite
 you weyue man: p^r
 fey wy oute werkus
 is ydill/ wher abrah^m
 oure fadir was not
 iustified of werkus

Shal

Sumo

way by n fozym m m m

is ris/ to visite sadur-
les & modurles chil-
dren. & widewes in
her tribidacon: & to
kepe hun self vnde fou-
lid fro his world/

A. **M**y blisfren my-
le ze haue ye
fey of oure lord ihu
crist of glorie in accep-
cion of psones/ for if
aman pat has agol-
den rynge & in a faue
clorynge cometh in
zoure compaignye. &
apoz man entrey-
n foule clorynge. & if
ze biholdy in hym
pat is clord wry-
clere clorynge & if ze
seie to hym sitte you
here wel/ but to re-
pore man ze seien:
stoude you pere. &
eyr sitte vnder ye
stole of my feet/ wher
ze demen not auentis

zon self: & beu made do-
mevmen of wickid
rountes/ here ze my
most derwordy bryen
wher god ches not p-
re men in his world:
richi in fey & curio of
ye kyngdom of god
bihyte to men pat lo-
ued hym/ but ze han
dispylid ye pore men
wher richen men app-
se not you bi pouer:
& rei drawen you to d-
mes/ wher rei blas-
femen not ye good na-
me pat is clepid to
help ou you/ nere-
les if ze parformen i
kyngis laue by scrip-
turis. you shalt loue
yru neyboze as yu self:
ze dou wel/ but if ze
taken persones: ze
woychyn syue. & be
repreied of ye laue
as trespassours/ and

oure tūge is fier:
 þe vniuersite of wic-
 kednesse/ þe tūge is
 ordeyned in oure
 membrys. whiche
 foulyþ al þe body/
 and it is enflam-
 med of helle: & cu-
 slawnyþ in which
 of oure buye/ and
 al kynd of bestes &
 of foulys/ & of ser-
 penȝes & of oȝe. is dy-
 astred: & so ben made
 tame of mānes kynde/
 but no man may
 chastise þe tūge/ for it
 is in vnpetyble yuel
 & ful of dedly veny-
 mē it we blessen god
 & fadir: & in it we
 cursen men þat ben
 made to þe lyuenesse
 of god/ of þe same
 month passyng for
 boye blessyng & cur-
 syng/ and my buye

en it bihoupp not þe
 pese yngis be don
 So/ wher a well of
 þe same hole bring-
 eth forth swete & salt
 water/ my buye
 wher/ & fige we may
 make grapes. eyn-
 a byne figes: So ney
 salt water may make
 swete water/ whos
 is wyle & tanȝt amo-
 nge you: Shewe he
 of good lyuynge his
 werchyng in mylde-
 nesse of his wisdom/
 þat if zehan buttren
 vie & strybynges ben
 in ȝo hertys wyle &
 haue glorie & ly-
 chis azens þe tryp/
 for þis wisdom is nō
 fro aboue comynge
 donu: but erly &
 welly & feudy/ for
 where is envie & stryfe:
 þere is basted fastnesse

: offringe ysaac/ his
 sone on ye auter/ for
 for rou se est pat for
 throughe wif his wer-
 kus: and his seip w^s
 filled of werkus/ and
 ye scripture was fil-
 lid seynge/ abrahā
 beloued to god: & it
 w^s aucted to hym
 to ry: tūfucelle. the
 reas clepid ye friend of
 god/ & sem pat a mā
 is iustified of werks
 & not of seip conly/ in
 lyk maner & wher al-
 so mab ye hore was
 not iustified of wer-
 kes/ and relleyued y^e
 messengers: & send h^e
 oute bi an o^r way/ for
 as ye bodie wy^s oute
 spurt is deed: so also
 seip wy^s oute werkus
 is deed. **ij. c.**
Qy biyeu nyle
 ze te maad in

ny maistris: wythe
 pat ze talke ye more d^e
 me/ for alle we offen-
 den in many yingis
 if ony man offendy
 not in worde: yis is
 a parfit man/ for allo
 he may lede about al
 ye body wy^s a brydyl
 for if we putten bu-
 delis in horsis mou-
 ys for to conserte to
 us: & we leden abou
 al ye bodie of h^e and
 lo shypis whāne y^e
 len grete & len dry-
 wen of strouge wy-
 de: & ye len borne
 about of altyl go-
 uernaile: wher ye
 mouyng of ye gou-
 nore wole/ So all
 ye tinge is but al-
 til weuibre: & reisy
 grete yingis/ lo how
 hitil fey breuyr a-
 ful grete wood/ and

The first part of the
 book of the
 prophet
 Isaiah

& wepele þe / þoume lizge
 be turned in to wepynge
 & ioye in to sorow
 of hert / be þe mekyd
 in þe sight of þe lord: &
 þe shal enhaunce þow
 my b'p're nyle þe bac
 bite eche of / þe þat
 laboureth his broþ' er
 þat demey his broþ'r:
 laboureth þe lawe & de
 mey þe law / and if þ'
 demest þe law: þou
 art not a doere of þe
 lawe. but a downfalle
 but on þis malice
 of þe lawe & iuge: þ'
 may lese & detruere
 and who art þou þ'
 demest þe neyþe?
 so now þe þat seien
 to day er to morwe
 we shulen go in to
 villa cete: & þere we
 shulen dwell a ȝer / &
 we shulen make mar
 chaundise. & we shu

len make wyngunge:
 which witen not
 what is to þon in þe
 morwe / for what is
 þowme luf / almothe ap
 perynge at alyt: &
 afterward it shal be
 washed / þerefor þat
 þe seye / if þe lord wole.
 & if we lyuen: we shu
 len do þis ȝis. er
 þat þing / and now þe
 maken ful ont ioye
 in þowme þ'dis / euery
 lich ioyeunge is we
 bid / þerefor it is lye
 to hym þat can do go
 od: & doþ not. .G. c.

D now þe rich
 men: wepe þe
 þellunge in þowme w're
 chynesse þat shal co
 me to ȝ' ȝ' richnes
 ben wten. & þowme do
 þis ben eten of mony
 ȝ' ȝ' gold & sylue
 lay rustid: & þe rust

7. al shrewed werke
v. wisdom y^e is fro
alone. first it is cha
st. after ward pefible.
myld able to be con
seild. consentye to
good yungis. full of
mercy & of good fru
tye demyngge wyot
feynyngge. & ye frute
of vityuysuelle is low
ue in pees to men y^e
in alken pces / m. r.

Vherof wu ba
tels & chetis
amonge you. / wher
not of youre couentes:
pat fytten in youre
niebrys. ye conceyten
& ye hanuot / ye sloene
ye han enue: & ye mon
not gete / ye chiden & ma
lien bateple: & ye han
not for ye wren uot we
rye / ye wren & ye reser
uen uot. for pat ye w
en yuel: so ye shewe

openly in youre co
uentis / Aboutiens
witen ye not. pat ye
frenshyp of ris woul
de is eneuwe to god
yefor / whoeue wole be
made friend of ris woul
de: is made ye eneuwe
e of god / wher ye gel
sen pat ye scripture
seyt vepuly: / ye spirit
pat dwellyn in you
uertyu to enue: but
he zeuer ye more gra
ce / for which yunge
he seyye / god wyrt
dy proude men: b^e
to make men he zeuer
g^ote / yfore be ye sugget
to god / but wyrt
ye ye deuel: and he shal
flee fro you / neye to
god: & he shal neye
to you / ye hyuers cle
se ye hondis: & ye don
ble in soule prynge
ye hertis / be ye wrechid

by what eue of our
 but be your word
 the the. nay nay: f
 ye falle not vnder
 come/ and if any of
 you is sorowful:
 pier he wip pacient
 soule. & leue he a
 salme/ yf any of you
 is sick: lede he in
 ples of ye church &
 praye for hym. &
 an oyle wip oy
 le in ye name of ye
 lord: & ye pier of heu
 shal saue ye soule man/
 and ye lord shal mi
 ke hym lye/ and if
 he be in synes: ye
 shal be forzoun to
 hym/ yfor know which
 ye eche to of your sy
 nes: & p̄ue ye eche for
 of: pat ye be saued/
 for ye continual pier
 of a iust man is my
 che word/ elye was a

man lyke vs deedly.
 & in pier he p̄ied.
 yf it shadd not reyne
 ou ye erp/ and it reyn
 ued not ye zeres &
 fixt moneths/ and of
 telone he p̄ied: & he
 nen zat reyne & ye er
 ye zat his fruyt/ and
 brisen if any of you
 erry fro trupe. & ony
 country lye: he o
 wip to woe/ that he
 pat makis a lyuer
 to be turned fro ye
 errour of his wey:
 shal saue ye soule of
 hi fro deep. & lieueny
 ye multitude of synes
 her endy ye pistle
 of james. and by
 gyncy ye first
 pistle of peter in
 capitulu. .1.

Peter apostle of
 ihu crist to ye
 chosn men to ye co

of hem shal be to 3ⁱⁿ
to wittnessynge. 7 sh^l
ete youre flesche as
fier 7e han tresou
red to 3on unwe in
ye last daies / lo ye
hwe of 3o werkenē.
pat rapen 3ome fel
des: which is defra
did of 3ou. aier / and
reare of hem hay en
tryd: in to ye ende of
ye word of w^{is}dom 7e ha
eten on ye erpe: 7 in
3o lecheries 7e haun
rillid 3oure hertis
in ye daies of slepye
7e broun 7e slowen
ye iust man: 7 he a
zens stowd not 3ou
re for my byre
be 7e pacient til to
comynge of ye lord
lo an erpeler abidy
pious frute of ye er
pe: patiently suffryge
til he reserued tyme

ful 7 lateful frute 7
be 7e pacient 7 con
ferme 7e 3oure hertis
for ye comynge of ye
lord shal neye / by
en wyle 7e be sorw
ful ed to opur: pat
7e be not demed / lo
ye iuge stondyng
byfore ye iate / byen
take 7e ensample of
yuel goynge out to
longe abidyng and
vel 7 of patience: 7e
profens pat spake
to 3ou in ye name of
ye lord / lo we blisse
hein pat suffred 7e
herden ye suffrynge
er 7e paciens of 3ou
7e scien ye ende of ye
lord: for ye lord is
iust 7e doynge
byfore a pynge my
byen wyle 7e s^u
re: ney by heuene
yn by erpe: weye

-v-

of
sister

gte to comynge in you/
 and sonen whiche
 eif what manie tyme
 ye spirit of lft Syng
 ryfied in your hert:
 before told to passio
 ne yat ben in crist. & ye
 last glories to which
 it was shewid/for not
 to hem self. but to you
 in mynystred to rig
 to yat now ben told to
 you by hem fycheden
 to you by ye holy goft
 sent fro heuene. in to
 whom angels desi
 ren to behold/for which
 yung be ye gude pelen
 die of youre soule. lob.
 parfyt. & hope ye in to
 with gte yat is proford
 to you by ye shewyng
 of ihu crist/as souce of
 obedienc. not made li
 ke to reforme desires of
 youre unkuynynesse/
 but like hym yat holy

hay depid you: yat al
 so ye you self ben holy
 in alle hyuyng/for it
 is writen/ye shule be
 holy for I am holy/and
 if ye inwardly clepe hi
 fadu. which demey
 without acceptoon of
 persones by ye werth
 of eche man: hinc ye
 in drede in ye tyme of
 youre pilgrymage/wit
 tyng yat not by cor
 ruptible gold eif sylu;
 ye ben bouyde azen of so
 weyn hyuyng of fa
 dres tradicoun: but by
 ye pious blood as of
 ye lombe vndefouled
 & unpottid crist ihu/
 yat was knowne bifor
 ye maktyng of ye wou
 de: but he is shewid
 in ye laste tymes for
 f by hym ben fery
 ful in god/ yat reysede
 hym fro deer. & as to

muchynges of flate
rynges abroad. of pa
re of galathie. of ca
paddac of alie & of
bytanie. bi þe bifoz
knowyng of god þe
fader: in halewyng
of spirit. bi obedie
ce & springyng of þe
blood of ihu crist: ge
t pees be multipli
ed to yours/ blestid be
god & þe fader of ou
re lord ihu crist: wh
dj by his grette in cy
bi gate vs azen in
to þe bynyng hope
bi þe azen rplyng of
ihu crist fro deþ/ in
to þe cringe vacoru
pable: & vndefouled &
pat shal not fide pat
is kepte in heuenes
for you pat in þe ver
tu of god of god ben
kept by þe fey: in to
helf & is redy to be

showid in þe last tyme
in þe whidj þe shulen
make ioye: þon it
byhovy now ahtul.
to be sory in duil tē
tacion/ pat þe preyge
of ioe fey be meche
more precioule þan
gold: pat is preyed by
fier/ and be fondeu in
to helyng & glorie &
honour: in þe reuela
cion of oure lord ihu
crist/ whoun whan
han not seyn þe loue
in to whoun also now
þe not seynge: bileue
den/ but þe pat bileue
shulen haue ioye & gla
denesse pat may not be
tolde out/ and þe shuli
be glorified & haue re
ende of youre fey: &
helfe of youre soules
of which helf profens
souzen & eulserhedn:
pat proficieden of þe

did / perfoze honour
 to you pat vileuen /
 but to men pat vi-
 leuen not: ye ston
 whom ye badres re-
 puden: yis is ma-
 de in to ye heed of ye
 corne / and ye stone
 of hurtynge & ston
 of sturndu: to he
 y^e offenden to ye wor-
 de. ney vileuen it in
 which ye ben set / b^t
 ye ben acholu kyn.
 akynghly p^rshood. ho-
 ly folk. & peple of p-
 chalyuge. pat ye telle
 ye itues of hym y^e
 depid you fro derk-
 ness in to his won-
 derful lyt / whiche
 tyme weren not
 a peple of god: but
 now ye ben ye peple
 of god / which hadde
 not mey: but now ye
 han mey / most dere

& biledi you as come
 lynges & pilgrimes
 to absteyne you fro
 fleischly desires pat
 fytten aens ye soule
 and haue ye your co-
 uersaoun god amo-
 nge heven men / pat
 in pat ping pat ye
 bachten of you as
 of mysdoers: ye bi-
 holden you of good
 werkes & glouie god
 in ye day of visita-
 ion / be ye huget to ech
 creature for god / ey
 to ye kyng as to hys
 pat is here in state
 ey to dukes. as to
 y^ell pat ben sent of
 hym / to ye veniaunce
 of mysdoers & to ye
 p^rchynge of good me-
 for so is ye wil of god:
 pat ye do wel & make
 ye vylunynghesse of
 ynprudent men to be

hym enclastynge glo-
rie: pat 3our fery &
hope weien in god/
and make chaste 3our
soules in obedieuce
of charite: in loue of
virytye of synple
herte/loue & togedre
inore bilyly & be ye
wom. a3en. not of cor-
ruptible seed/virvū-
corruptible by re wor-
de of luyunge god/&
duellunge in to wy-
owen ende/for eche
flesche is hey: and al-
re glorie of it is as
floure of hey/re hey
dried by. & his flou-
felde dou. but so wor-
de of re lord duellip
is yowen ende/and
pis is re word: pis
pethes to 3ou. & c.
Thefore putte
ye away alle
malice & alle gyle &

fernyngis & cubies &
alle badwytynngis/as
now boui 3onge cha-
dren. resonable wy-
outen gyle. couerte
ye myllie: pat in it ye
weien in to helpe/if
nepeles ye han trespas-
pat re lord is swete &
neye ye to hym pat is
aluyunge foun. & rep-
ued of men: but cho-
sen of god & honoure
de/and ye 3ou self as
quyte stoncs be ye a
bone bildid in to spi-
ritual housis & an-
ly psshod: to offere
spirtual sacrifices ac-
ceptable to god by ap-
arist/for whiche ping
re scripture seyr/lo 3/
shal sette in lpon ye
hrest comic ston cho-
sen & pious/and he
pat shal bileue in hi:
shal not be conform

1451. 20/3. 20/3. 20/3. 20/3.
1451
w. p. m. v.

did yefore

did þerfore honoure
 to þow þat bileuen
 but to men þat bileue
 not: þe stoune whom
 rebildars reprinted.
 is made in to þe
 heed of þe conuere
 þe stoune of hertynge
 & stoune of schaunder:
 to hem þat offenden
 to þe word. neis þe
 men in it whiche þe
 ben sett but þe ben
 achofyn kyn. akynge
 by þe hoo. holy folli.
 a peple of purchasynge
 e. þat þe telle þe uer
 tues of hym þat cle
 pid þow fro derkenes
 in to his wondur
 ful lize / whiche sū
 dyne weren not ap
 ple of god: but now
 þe ben þe peple of god
 whiche haden not
 myc: but now þe ha
 myc / in oost dere þe

by þe conuersion of
 wyemen. þe ben wo
 men wyoute word
 & bihold þe in deede
 þo holy conuersion
 of whiche þe ken not
 wyoute for anxious
 ournyng of heer
 cyf dorynge aboute
 of gold cyf ournyng
 of dorynge: but þat
 þat is þe hid man
 of heer in incor
 ruption & of wyld
 spirit. whiche is ridi
 in þe syt of god for
 so sūdyne holy wy
 men hapynge in god.
 ourueden hem self:
 and weren suget to
 here owne houshou
 dis / as saie obered to
 abrahā: and clepid
 hym lord / of whom
 þe ben dorynges wel
 dorynge: and not dory
 dorynge ony petur

double/as freuene & not
 as hawpige firdom ye
 heuynge of malice b
 as ye seruantes of
 god/honoure ye alle
 men. loue ye breth-
 hood. drede ye god.
 honoure ye rekyng/
Seruantes be ye
 sugens in alle drede
 to lordis not only to
 good & to myde. but
 also to tyrantes for
 his is grace: if for
 conuience of god ony
 man suffre heuynel-
 sic & suffer vniust-
 ly/for what gite is it.
 if ye synen & ben bus-
 fetid & suffren/but
 if ye don wel & suf-
 fren patiently: his is
 gite auentis god/for
 to his yng ye ben de-
 cid/**E**ffor also crist
 suffred for vs & leste
 cunsauple to you: &

ye folowe ye stappis
 of hyu whiche diden
 syne: neip gile w^s
 fouden in his mon
 and whan he was
 cursid: he cursid us/
 whane he suffred:
 he manassid not/b
 he bitook hymself to
 hy pat demed hym
 vniustly/and he hi
 self bare oure synis
 in his body on a tre
 pat we be deed to sy-
 nes and lyue to ryt
 wysnesse. by whos
 wau woude ye ben
 heald/for ye weien
 as sheepe erryng:
 but ye ben now ar-
 ued to ye shepheard
 bishop of 30 soules
Also wyman
 be ye sugen
 to her housbondes/
 pat if ony man bile-
 ue not to ye word:

which chalengeu falsly
 your good connecta-
 on in this for it is let-
 t^r do wel & suffice if
 it wil of god wole: p^r
 dyngge yuele for allo
 this ouys diede for oure
 synes. he mist for bu-
 mist: pat he shuld offe-
 r god us made deed
 in fleshe but made
 quyt in spirit for whi-
 ch yung he cam in syn-
 er and also to ham p^r
 weren closid togidre i
 prisoñ: prechede whi-
 che weren lityme yn
 vbleful whāne ye ab-
 don ye pacience of god
 in ye daies of uoc whā-
 ne ye shyp was made.
 in which a fewe f^r ye
 to seve exte sonhs we-
 ren made laas by wat-
 and so baptizmen l^r
 is forme many vs la-
 at not ye puttyng a

wey of ye filth of fleis-
 che: but ye aryngge of
 gode consuetude in god
 by ye azeriynge of o^r
 lord ihu crist: pat ys i
 ye rythall of god and
 swolemy deey: pat we
 shuld be made cures of
 eue lastyngge lyf he dede
 in to heuene: and aungels
 & power & itues ben in
 de fugeris to hyu in p^r.

Therfore for est
 suffred in fleis-
 che: te ye also armed by
 ye same pentyngge for he
 pat suffred in fleishe:
 ceside fro synes pat f^r
 ye lestte now in fleisch:
 lyue ^{not} now in to ye do-
 lures of men. but to ye
 wil of god for ye tyme
 pat ye pallid ye i now
 to ye wil of heuene me
 to be endid: which
 walkede in lecheries.
 & lustus. i myche dry

brauū / also men duell
le togidre. & bi lūmyge
yeue þe honoure to þe
wōmānes freete as to
þe more feble. as to
euen cures of grace
of luf: þat þoue pi
eris be uot lettid
and in fey alle of o
wille. in þiez be þe e
che suffrynge wip o
louers of bryghd.

merciful. myld. me
ke / not zeldryge y
uel for yuel. ney n
curfryge for curfryge:
but azeuward blef
fryge / for in þis ryg
þe ben deyd þat þe we
lde blessyge by herita
ge / for þe þat wole lo
ue luf & Se good dai
es: coustreyn þis
tūge fro yuel. & þis
lūpis f̄ þe speke not
gyle / and boue þe fro
yuel & do good: seek þe

þees & parfytly lueit
for þe yue of þe lord
ben on iust men: and
þis eris on þe piere
of hem / but þe chere
of þe lord ys on men
þat doo enclis / and
who ys þe þat shal
anore þou: if þe be lue
ris & louers of good
nelle: / but allo if þe
suffren ouy ryng for
ryzabylle: þe ben
blessid / but dide þe not
re dide of hem: þat
not disturbed / but ha
lowe þe þe lord ihū in
þoue hertis / and eue
more be þe redie to sa
tisfaction to eche mā
ayunge þou resou of
þat fey & hope þat ys
in þou / but wip myl
denesse & dide: haunge
good conscience / þat
þat þe badmen of
þe ben confoundid.

and haue ze ioye: pat al
to ze be glorie & haue ze io
ye in ze reuelacion of his
glorie: if ze be dispysid
for ze name of fadir: ze
shulen be blessed: for fadir
pat ys of ze honoure &
of ze glorie & of ze iurie
of god. & ze spirit pat
is his: shal rest ou zow
but no man of zow
suffre. as a manflesche.
eyr a peef. eyr a tursor
er. eyr a thure of ovr
meues goodis: but if
as a cristen man: sha
me he not: but glorifi
e he god in his name/
for tyme ys pat dome
begyne at goddis hous/
and if it bigyne first
at us: whatt ende shal
be to hem yntencen
to ze gospel: and if a
miste man. vnnere fly
al be sawid: where
shal ze vntershil ma
ze lyf were appere: per

foze 7 per jat huffren
by re wille of god: by
taken her soules in
good dedis to re fey
ful makere of nouyt

Therfore I aueue
ne eldre man
auenturelle of cultis pas
sions. which also am a
comynere of pat glorie
pat shal be shewid in
tyne to comynge. bi
lecth x pe eldre men pat
tru amonge you. feede
ze yfllis of god: pat
is amonge you. and
purge ze not as con
streynd but wilfully
by god. not for loue of
soule wyngunge: but
wilfully. newe as ha
wunge lordshipp in pe
clergie: but pat ze be
made ensample of pe
flock of wille of soule
and whāne rep
ce of shepherdis shal
awere. ze shule relley

lirunge of wry. & bume
lurable cynges & dy-
tynges & vreleneful
worshyppe of man-
metis / in which now
ye beu astonyed / in whi-
ch ynges ye woundre
for ye reuen uot to god
in to ye same confusio
n of lecherie & blasseme
and ye shulen zeue re-
sou. to hi & ys redy to
deme ye quyl & ye deed
for whi. for ris yng
it is ychnd also to dee
de men: pat ye be de-
mede by men in fles-
she & p^r ye hinc by god
in spyt / for ye ende
of alle yngis shal
neye / wherfore he ze
pudent: & wake ze i-
pious / before alle yng-
es haue ze charite eche
to of in zoulis. alga-
tis lastyng: for chari-
te heary re unstrude

of lyues / holde ze oth-
talite to godre wry-
oute gruchyng / ech
man as he har restor-
uede gte mynystryng
to eche in to of: as go-
de dispenders of ye mi-
nyfold gte of god / if
oure man spelur: spe-
ke he as ye wordis of
god / if ony man my-
nystryng: as of ye uer-
tu which god my-
nystryng pat god wel-
nourid in alle yng
es bi ihu crist oure
lord to whom is glor-
e & lordshyp in to wor-
ldis of wordis & me-
yost der byseu wyle
ze go in pigrimage
in firuoure pat is
made to zou to rep-
tacon: as if ony we
ye yng infalle to
but couyne ze wry-
te passiois of crist

crist/ grace & pees be
 fillid to you: by rekno
 wyng of oure lord ihu
 crist/ how alle yngis
 of his godli diuine. & he
 wif & petee ben joinid
 to vs by reknowyng
 of hym for clepid us
 for his othere glorie &
 him: by whom he zat
 to vs most precious bihe
 chis/ rat bi reles yngis
 & shulen be maad felo
 wis of goddis kynde: &
 kepe re corrupcion of
 ouerteles & is in re word
 and byngre & in alle by
 lyuells: & mynystrer & in
 your fey. i. i. and i
 vne lymyngre/ in lym
 nyngre abstinence. in ab
 stinence patience/ in pa
 tience pitee. in pitee
 loue of byrthood/ & in
 loue of byrthood: chari
 te/ for if re be wif &
 & othelcomen/ & shule

not make you bored.
 uer without fruyt in
 knowyng of oure lord
 ihu crist/ but to whom
 re be not redy: he
 is blynd & gropyn wif
 his hound. & for pitee re
 purgynge of his elde
 trespassis/ wherfore
 brysen be & more byfy:
 rat by good werth & &
 make your clepyngre
 & chelyngre etorne/ for
 & doyngre reles yngis:
 shule not do fyne ony
 tyme/ for & re en
 tryngre in to enlastyngre
 kyngdome of oure lord
 & lantoure ihu crist: shal
 be mynystrer to you ple
 teuously/ for which &
 I shal bigyne & mouen
 you euermore of reles
 yngis/ and I wole &
 & be lymyngre & confer
 med in & & & &
 forsope I deme misty as

ne ye crowne of glorie: &
may neuer fade/ also ye
yonge men. be ye luget
to eldrie men/. and alle
shewe ye to gidre meche
nelle/ for ye lord wytho
dy proude men: but
he zenev gte to make
men/ Therfore be ye me
lud budw ye myzty ho
de of god: yac he reile
you in ye tyme of visi
tacion/. and cast ye al
your vishuelle in to
hym: for to hym is cu
re of you/ be ye solue &
walle ye. for so adula
re ye deuyl as a ro
tyng horn gooy about
schynge whom he shal
denoure/ whom agen
stond ye stronge i fey:
wretyng yac ye same
passions ys made to
rill bryghood of you &
ys in ye world/ and a
god of al gte & depid

you in to his euidalige
glorie you sufferynge
util he shal pforme &
shal conferme & shal u
he sad/ to hym be glorie
& lordship in to worldis
of worldis amen/ by sil
uan feythal broy to you
as i deuyl/ i wroty shott
ly byschynge & wrauell
yuge. yac me is ye ue
rey gte of god i whid
ye stonden/ ye church
yac is gedid i babdo
nye & marcus my sonne
greet you wel/ greet
ye wel to gidre in holy
cos/ gte be to you al y
den in est amen/ p ye
secunde pistle of pet
Symonde p. c. i.
Our seruante &
apostle of ihu crist: to
hem yac han callen
us ye enene fey in ye
ryt wrauell of oure
god & sayoure ihu

ye dyen yll: lord þ
 boust hem. & brige
 on hem fult hasty p
 diaon / and many
 shulen lue her leche
 nes: by which ye were
 of turye shal be blaf
 fened. & ye shulen ma
 ke marchaund of you i
 couentyse by feyned wo
 dis / to which donu now
 a while ago celyp uot:
 & ye pdiaon of hem
 nappi not / for if god
 sparyd not angels sy
 nyng. but bitoke he
 to be turmentid & to be
 drauen don wth bondis
 of helle m to helle: to
 be kept m to doom &
 sparyd not ye first
 world. but kept noc
 ye eizpe man ye before
 goere of rixtyvielle:
 & brouyt m ye grece flo
 ed to ye world of vn
 fersful men & he droof

m to pondre ye ctees
 of men of soddm & of
 men of go m^{or}. & day
 ned by turyge by lo
 du & putte hem ye en
 sauple of hem y^a we
 ren to wyng ynd / and
 delueryd ye rust loch
 oppzessid of ye wryge
 & of ye lecherous con
 uersaon of au sid.
 men / for m fyt & herige
 he was mst. & duellid
 amonge hem y^a fiv
 day m to day turneu
 reten wth wchid wer
 his a rust Soule / for ye
 lord can deliue pte
 vons men fro repti
 aon: & liepe wchide
 men m to the day of
 doom for to be turne
 tid / but more hem y^a
 wallien affur ye flet
 she m coueytyng of
 vncleuele: & dispile
 lordshypunge and ben

long as I am in this tab-
ernacle to visit you in mo-
nestynge/ and I am cer-
teyne that ye putynge
a wey of my tabernacle
is swift: by this that our
lord ihu crist hath shewyd
to me/ but I shal zone
bysynesse and ofte after
my drey: ye haue mynde
of these thynges/ For
we not lerynge but wile-
tallys haue maad know-
wen to you ye vertue
and ye before knowynge
of oure lord ihu crist:
but ^{ye} weren made by
holders of his gretuel-
te/ for he wold of god
ye fadir honoure &
glorie: byliche mane
voys sliden down to us
fro ye grette glorie/ this
is my loued sone/ in
whom I haue pleid
to me: here ye hym/ &
we heiden this voys

broughten fro heuene:
whane we waren with
hym in ye holy hylt
we haue aladdur word
of proficte: to which
ye zeuynge came down wile
as to a lantern that ye
ueylize in a dark place
at ye day bigyne to
zeue lize. & ye day ster
sprynge in the hertis
and first vnderstonde
ye this thyng. that eche
proficte of scripture
is not maad by prop-
interpretacion/ for pro-
ficte is not brought
ony tyme by manys
wille: but ye holy man
of god in spirit wile ye
hooly gost spaken/ **B**ut also false p-
fectis weren in
ye peple as in zorn syn-
len be mayster liers.
that synlen byynge in
lectis of perdition &

our man is ouercome: of hym alfo he is fer
nawit / for if men for
liken þe vnderneffis
of þe world. by þe kno
winge of oure lord &
fauour ihu crist. &
offelone ten wlaypid
in þele & ben oulcomen:
þe later puges ben u
de to hem worle þan þ
forue / for it was bet
ter to hem to not
uaue þe weye of cy
uillneffe: þan to tur
ne aȝen after þe kno
winge fro þat holy
maundement þat w
bitaken to hem / for þa
he verey proube bi
felle to hem. þe hoūd
turned aȝen to his
caſtyng: & a ſorwe is
waſſhen in walwige
in fene / an. c.

Iſo þe moſt der
woye byſen

I write to ȝou þis ſe
cund epiſtle. in which
I ſhew ȝoure cleve ſon
le by monestynge togi
dre: þat þe be myndful
of þo wordis þat I bi
fore ſeyd of þe holy p
ſchis: & of þe maundme
tis of þe holy apoſtles
of þe lord & ſauour
firſt write þe þis þing
þat in þe laſt dayes di
ſeynoures ſhulen co
me in diſſent goyng
after her owen conce
tynges. ſeyng / whe
re is þe biſchof or þe co
mynge of hyr: for
ſeyn þe ſadris dyedur.
alle puges laſten fro
þe biggynge aȝen of
but it is hid fro hem
wyllynge þis þing:
þat heuenes weren
biſore. & þe crye of wa
ter was ſtoundynge la
war by goddis word

hold plesynge hem self:
 & dreden not for to bring
 e in lette blaffenynge
 where angels whāne
 sey ten more in streng-
 th & litue: breu not
 wāe extenāble dom aȝes
 hem/ but sele ten as
 vnreasonable bestis kynd-
 ly in to takynge & in to
 deer: blaffenynge in to
 sele ynges yat rei kno-
 wē not/ and shulen pi-
 nne in her corrupcion:
 & reseyue reque of bu-
 nizwilnesse/ and rei-
 gessen delices of defou-
 lynge & of wēme: to
 le likynge of day/ flo-
 wyng in her fecles.
 wy Delices doynge le-
 cherie wth you: and ha-
 yen ful of noutrie &
 vnccelynge trespass/ dis-
 seynynge vnstidfaste
 soules. & han rehart
 extenāid to concyale/

re sones of enkyng
 re forsaken re rytyer:
 & erreden saynge re
 weye of balaun of ly-
 for/ which loned re
 re of wickidnesse: b^t
 he had reynynge of
 his wanduēlle/ a dōn
 best vnder zoolk yac
 spake wth hois of mā:
 yat for bred re bnyd
 dom of re pfecte/ The
 se ten wellis wypon
 watu. & mytis dre-
 ven wth wylkyng
 wyndis: to which re
 yiche myste of derke-
 nesse is reserued/ &
 rei speken in pte of
 haupte: & differben
 delices of fleshe of le-
 cherie. hem yat stape
 alied/ which lyuen i-
 erid & le haeten fred
 to hem: whāne rei
 ten seruātis of cor-
 ptiō/ for of whom

ihū cēt: 3oure heche
as also oure most de
re broȝr poull writ
to 3ou: bi wisdom
3ouū to hyū/as in al
epistles he spekȝ in
hem of ȝele ringis/
in which lēu sum
herde ringis to vnd
stond/which vnwis
men & vnsable de
prouen. as also ȝe
don of scripturis to
her owen p̄diciōn/
perfore ȝe briȝen bi
fore writynge kepe
3ouself: lest ȝe be dis
ceyued by croune of
vnwisemen & falle
away fro 3our ow
ne sadnesse/but we
ȝe in ȝe grace & ȝe lino
wunge of oure lord
ihū crist & oure lady
our/to hy be gloȝie
now & in to ȝe day
of euerlastyngnesse

among here endir
ȝe seaid pistle of
petir & bigȝayp
ȝe first pistle of
john. c. 1.

That ringe ȝ
was fro ȝe bi
gȝynge: which we
herden which we seie
w^o oure ȝeu/which
we biholden & oure
hondis toucheden of
ȝe word of lyf: & ȝe
lif is shewod/and we
saen & we wituelken.
& tellen to 3ou ȝe ene
lastyng lyf: ꝛat w^o
anentis ȝe fadir & ap
peid to vs/ȝfore we
tellen to 3ou ꝛat ȝyȝ
ȝat we saen & herden:
ȝat also ȝe haue selo
shipp w^o vs. and oure
seloship is w^o ȝe fadir
& w^o his sone ihū cēt/
and we write ȝis ȝyȝ
to 3ou: ꝛ^e ȝe haue ioye.

: by which þ̄ full world
dewid þ̄me by water
penethede but ye he-
ueneſ þat now be
ye erpe ben kept by þ̄
ſame word & ten refer-
red to fier in þe day
of come & p̄diciō of
wicked men but þe
moſt dere bryden: yis
oþing le not hid to
þou þat o day auct̄
tis god: is as apou-
ſend zeers/ and aþon
ſend zeis: þen aſo day
ye lord tanc̄ not h̄
biheest aſum: geſſen:
but he doþ paacently
for þou/ and wole n̄
þat ony man þiſhe:
but þat alle turne a-
zen to penance/ for
ye day of ye lord ſhal
come as a ſteek: & whi-
ch heueneſ w̄ grette
biue ſhulen paſſe: &
clementis ſhulen bedil-

ſolued by heere/ and ye
erpe & alle ye werldis þ̄
ben in it: ſhulen be b̄t
þ̄fore whāne al reſe-
þinges ſhule be diſſo-
ued. what manie mē
biþon̄r it þou to be
in holy bynynge &
pices: a biþynge and
hyþynge in to ye cony-
nge of the day of oꝝ
lord ih̄u criſt/ by wh̄
om heueneſ b̄reyn
ſhulen be diſſolued:
& clementis ſhule be
le biþreynge of fier:
also we abiden biþis
biheestis new heueneſ
& new erpe: in which
rytwiſneſſe dwelliþ/ &
which þ̄ng þe moſt
dere. a biþynge reſe-
þinges be biþ: to be
founden to h̄ in pees
unſpotid & vndeſouled
and deme þe longe a
biþynge of oure lord

he þat seþ þat he dnel
 hþ m hym: he ouer to
 walke is he wallnd
 most der bryfen þ wri
 te to þou not a newe
 mañdement: but re
 elde mañdement þat
 he hadden fro þe bigy
 nge / þe elde mañde
 ment: is þe word þ
 þe herden / eftre soue þ
 write to þou a newe
 mañdement. þat is
 trewe boþ m hþ & m
 þow: for derknessis hþ
 passid. & uerþe lht
 shynþ now / he ratheþ
 þe is m lht. & hatþ
 his broþ: is m derk
 nesse 3c / he þ loueþ
 his broþur: ouelþ
 m lht. & schandre is
 not m hþ / but he þat
 hatþ his broþ: is m
 derknesses / and wand
 dyþ m derknessis &
 were not why he

goþ: for derknessis hþ
 blyndid his þeu / lht
 soncs þ write to þou:
 þat 3d synce þen for 3o
 m to þou for his na
 me / fadur þ write to þ
 for þe han knowen hþ
 is fro þe bygynguge /
 þonge men þ write to
 þou: for þe han oueco
 men þe wchid / þ wri
 te to þou þonge chldre:
 for þe han knowen þe
 fadur / þ write to þou bry
 eu: for þe han knowen þ
 þ is fro þe bygynguge / þ
 write to þou þong me:
 for þe ben fruge / and
 þe word of god duclþ
 m þou: & þe han oue
 comen þe wchid / wle
 þe lone þe world: ne þ
 þngis þat ben m þe
 world / if any man lo
 uer þe world: þe char
 te of þe fadur is not m
 hym / for alle þng þat

7. pat 30 iore beful /
rio is re tellunge pat
we harden of hyu /
tellen to you: pat god
is lht. 7 per ten no
derknessis cu hi / if we
sayer pat we han selo
shyp wip him / we wa
dren in derknessis: we
hen 7 du not trupe
but if we walken in
lht. as also he is lht:
we han felonshyp to gi
dre / and re blood of re
su crist his sone: clen
sy 60 fro alle synne / if
we seien pat we han no
synne: we disseyuen 60
sake: 7 trupe is not in
us / if we knowe when
oure synnes: he is seyn
ful 7 mist. pat he for
geue to 60 oure synnes.
7 cleue 60 fro alle we
kidnesse / and if we sei
en we han not synned:
we maken hyu alre

re. 7 his word is not
in 60 cap. 15.

And I had sones /
wrote to you re
se pingis: pat ze syne
not. but if any man
synneth: we han an ad
uocat auentis re had
in u crist. 7 he is re for
geuence for oure sy
nes / and not only
for oure synnes: but
also for re synnes of al
world / and in rio ris
we witen pat we kn
ouen hym: if we ke
pen his comandmentis
he pat seyn pat he kno
wry god. 7 hepy not
his comandmentis: is
aliene 7 trupe is not
in hy / but re charite
of god is pte 60
in hym: pat hepy his
word / in rio ping we
witen 7 we ben mihi:
if we tru ppyt in hi /

rese þingis to þou of
hem þat disseyned þou/
and þat þe anoyntinge
whiche þe resseyneden
of hym: duelle in þou/
and þe han not neede.

þat our man tede þe
but as his anoyntinge
techeþ þou of alle þing
is/and it is treue: for
is not lesyng/and as
he tute þou: duelle þe
in hym/and now þe
hert sonnes duelle þe
in hym: þat whanne
he shal appere. we ha
ue a trust þat he not co
foundid of hym in þe
comynge/ if þe witen
þat he is mist: write þe
þat also ech þat doþ in
wikkednesse. is born of
hym. cap. iij.

Se þe what in
new chaunte þe
said us: þat to us. þat
we be named þe sonne

of god: a beu his soune/
for þis þing þe world
kneue not us: for it
kneue not hym. host
dre brisen now we
ben þe sonnes of god:

þat it aperid not þat
what we shulen be/
we write þat whanne
he shal appere we shu
len be like hym. for we
shuln be lyk as he is/ þat
ech man þat hap þis
hope in hym: many þe
ful haly as he is holy/
ech man þat doþ synne:
doþ also wikkednesse. &
and synne is wikkednesse.
þat and þe witen þat he a
perid to do away synnes:
þat synne is not in hym/ e
che man þat duellip
in hym: synneþ not/ and
ech þat synneþ: seþ not
hym. neþ kenne hym/
hitil sonnes: no man dissey
ne þou/ he þat doþ tute

is in world. is concy-
tise of fleisch & concy-
tise of men & þe of h
if. which is not of re-
fadir: but it is of re-
world/ and re world
shal passe: & re concy-
tise of it/ but he þat
dor þe wil of god: du-
ellyr wynten ende/
my lytel soncs. re last
our ys/ and as ze ha-
heid þat antecrist co-
mey: now many an-
tecrists ben maad/
wherfore we writen:
þat it is re last our/
þe wynten forð fro
us: but þe wynten n^t
of us/ for if þe hadde
be of us: þe hadden
duellid wip us/ but
if þe be knowen: þat
þe is not of us/ but
ze han auoytunge of
re holy goost: & know

weual yungis/ I wot
te not to þow as to
men þat knowen it
tryp: but as to men
knowen it/ and for e-
che lesyng is not of
tyme/ who ys alier:
but þis þat denyer
ihū is not crist/ þis
is antecrist: þat deny-
er þe fadir & þe sonc/
So eche þat denyer þe
sonc: haf not þe fadir
but he þat knoweth
þe þe sonc: haf also þe
fadir/ þat ying þat
ze harden at þe bigyn-
nyng. Duell it n^t
for if þat ying duellyr
in þow. which ze herd
at þe bigynnyng: ze
shulcu duelle in þe so-
ne & in þe fadir/ and
þis is þe biheste þat
he bihyte to us eche
lastyng lyf/ I wot

of truþe . and in his hit
 we moueþen oure ha-
 ns / for if oure hert re-
 puey us : god is mo-
 re þan oure hert & kno-
 wir al þingis / moſte
 der biþen if oure hert
 repuey not vs : we ha-
 niſt to god / and wiſt-
 nie we ſhulen are : we
 ſhulen reſeyne of him /
 for we hepen his coma-
 mandmentis : and we don
 no þingis þat ben ple-
 aunte before him / and
 no is þe commandmen-
 te of god . þat we bilæ-
 ue in þe name of his
 ſone ihu criſt / and þat
 we loue eche oþer : as
 he þaþ heſte to us / and
 he þat kepþ his coma-
 mandmentis duelliþ in
 him & he in hym / and
 in his þing we witen
 þat he duelliþ in vs : bi
 þe ſpirit whom he þaþ

to vs . cap . iij .
Qoft dere biþen
 uyle þe bilæue
 to eche ſpirit : but þre-
 ue þe ſpiritis if þei ben
 of god / for many ſalle
 proſetis : wenten oute
 in to þe world / in þis
 þing þe ſpirit of god is
 knouen / eþi ſpirit þat
 knoþeth þat ihu criſt
 haþ come in fleiſche :
 is of god / and eche ſpi-
 rit þat for dooþ ihu : is
 not of god / and no is
 antecriſt . of whom þe
 herden þat he comey /
 and riȝt now he is in
 þe world / þe lital ſoncs
 ben of god . & þe han
 oñe comen him / for he þat
 is in þon is more : þat
 he þat is in þe world / þei
 wen of þe world : þei for-
 þei ſpeken of þe world .
 & þe world herer hem /
 we ben of god / he þat

wisnes; is nist. as also
he is nist/ he pat doo syne;
is of ye deuyl. for ye deuyl synet fro

ye bigynnyng in ris ylls ye
sone of god apend: pat
he bndd ye werkes of
ye deuyl/ eche man pat
ys born of god: doo
not syne/ for ye seed
of god duellip in hi:
r he mayr not do syne.
for hy is born of god/
in ris yung ye sonnes of
god ten knowen: r ye
sonnes of ye fend/ eche
man pat is not nist:
is not of god/ and he
flouey not his broþr:
is not of god/ for ris
is ye tellynge pat ze
herden at ye bigynnyng:
pat ze lone eche oþer/
not as caym pat was
of ye yuel: r flouy hy
broþr/ and for what
yung flouy he hym:
for his werkes ween
enel: r his broþres nist/
bryer nyle ze woold:
if ye world hatip you/

we witen pat we ten
translatid fro dey to
lif. for we louen bry
er/ he pat louy not:
Duellip in dey/ eche
man pat hatip his
broþr: is a mauller
and ze witen pat eche
mauller har not eue
lastyng lye duellyge
in hym/ in ris yung
we han knowe ye
charite of god. for he
putte his lye for us:
r we owen to put de
lynes for oure bryer/
he pat har ye catelle of
ris world. and seep
his broþr har nede r
cloþip his cutrahis fro
hym: hou duellip ye
charite of god in hy/
my ltel sonnes lone
we not in word ney
in tuge: but in werke
r trupe/ in ris yung we
knowen. pat we ten

but pfit charite put
 ty out drede / for dre
 de hay peyne / but he
 pat dredy : is not p
 fit in charite / y fore lo
 ue we god : for he loue
 de us bfore / if ouy uia
 seyy i loue god . & ha
 up his brof : he is alpe
 re / for he f louy not his
 brof wlych he seep : how
 may he loue god wly
 ch he seep not : and we
 han his comaundment
 of god : pat he f louey
 god . lone also his brof
A che man / & . e .
 pat bileeny
 pat ihus is crist : is
 born of god / and eche
 man pat louey hym f
 gendrede : louey hym f
 is born of hym / in his
 ying we knowen pat
 we louen he children
 of god : whane we lo
 uen god . & don his ma

undermentis / for his is
 he charite of god : pat
 we kepe his maundem
 tis / and hys comaunde
 mentis ben not heby
 for al ying pat is born
 of god : ouercomy he
 world / and his is he vic
 torey pat ouercometh he wo
 rld : ouerfay / and who is
 he pat ouercomy he world
 but he pat bileuay pat ihc
 is he lone of god / his is
 ihus crist pat cam by
 watir & blood / not in
 watir only : but in
 watir & blood / and he
 spirit is he pat wit
 nessy : pat crist is tru
 he / for ye ben yet ze
 uen witnelynge in
 heuen / ye fadur ye loue
 & ye holy goost : & yele
 ye ben one / and ye be
 pat zeneu wytuellyge
 in crye / he spirit watir
 blood : & yele ben on /

knoweþ god: heereþ
vs/ he þat is not of god:
heereþ not us/ in þis þing
we knowen þe spirit
of trewþ & þe spirit of
erroure/ noȝt dere biþ
eu loue we togidre:
for charite is of god/
and eche þat loueþ his
broþer: is born of god. &
knoweþ god/ he þat
loueþ not: knowiþ if
god/ for god is charite/
in þis þing þe charite
of god apperid in vs/ for
god sent his son biȝet
ten soue in to þe world:
þat we lyue by hym/
in þis þing is charite.
not as we hadden lo-
ued god: but for he
first loued us. & sente
his son forreueuere for
oure synes ¶ Ze most
dere liufu if god loued
vs: we owen to loue e-
che oþer/ no man say;

eue god/ if we louen
togidre: god duellþ
in us. & þe charite of hi
is þe fit in vs/ in þis
þing we knowen þe
we duellen in hym & he
in vs: for of his spirit
he gaf to us/ and we be-
en & witnesseu: þat þe
fadʒ sent his son savy-
oure of þe world/ who
eue knowleþ þe þat
is þe son of god: god
duellþ in him & he in
god/ and we han kno-
wen: and beleeuen to
þe charite þat god haþ
in vs. ¶ God is charite/
and he þat duellþ in
charite: duellþ in god
& god in hym/ in þis
þing is þe þe fit cha-
rite of god w^t us: þat
we haue trust in þe day
of doom/ for as he is: al-
so we be in þis world/
diede is not in charite

set in yuel / and we wi-
ten þat þe soue of god
cun in flesch. ⁊ þat to
us wit: þat we kno-
we uery god. ⁊ we
þe uery soue of hym
is berry god. ⁊ en-
lastyngelyf / my hral
loues hepe ⁊ fow many
metis / here endir þe
first pñle of jon: ⁊
bigynny þe scrid. c. i.

The eldye man
to þe chofyn
lady ⁊ to hie children:
whiche þe loue in treuþ
and not i aloone: be
also al men þat kno-
wen treuþ / for þe tru-
þe þat dwellip in jon:
⁊ my jon shal be wy-
ontē ende / grace be w^e
þu. myc ⁊ þees of god
þe fadir. ⁊ of ihu crist
þe soue of þe fadir in
treuþ ⁊ charite / þe joy
ed ful mych. for þe god

of þe sones goryng in
treuþ: as we resseynd
den maundment of þe
fadir / and hold i þe
þe lady. not as wi-
tyng a newe maunde-
ment to we: but þat
if we hadden fro þe by-
gynnyng þat we loue
eche oþer / and þis is
charite: þat we wal-
ke after his maundm-
ent / for þis is þe maun-
dement: þat as þe her-
den at þe bygynnyng.
walk þe in hym / for
many dysceyners we
ten oure in to þe word
de: whiche knowlechyng
þat ihu crist hay come
in flesch / þis is a dis-
seyuere ⁊ aucterist.
Se þe þou wilt: lest þe loe
sen þe yingid þat þe
han wrought / þat þe res-
seyue ful mede / wit-
tyng þat eche þat

if we resceyuen re wit
nessynge of men: re
wituessynge of god is
more: for his is re wit
nessynge of god yat
is more: for he wituel
side of his sone/ he pat
bileeuey in to re sone
of god: has wituessynge
of god in hym/ he pat
bileeuey not to re sone:
maky hym a here/ for
he bileeuey not in re
wituessynge. & god wit
uessed of his sone/ and
his is re wituessynge/
for god yat to you euer
lastynge lyf. & his lyf
is in his sone/ he pat
hath re sone of god:
has also lyf/ he pat has
not re sone of god: has
not lyf/ & I write to you
rele pruge: & ze wit
pat ze han euilastynge
lyf. which bileeuen in
re name of goddis sone)

and his is re wit
whed/ we han to god:
pat what eue pruge
we axen afair his wil
le: he shal here us/ &
we witen pat he heary
us: what eue pring we
axen/ we witen pat we
han re axynge which
we axen of hym/ he pat
wot pat his byornly
ney asyne not to deye:
are he & lyf shal be join
to hym pat synn not
to deye/ here is asyne
to deye: & I say pat ony
man ppe not for ite
che wickednesse is a
syne: & here is asyne
to deye/ we wite pat e
che man pat is born
of god: synn not/ &
re genacioun of god he
pry hym: & re widad
touchy hy not/ we
witen pat we beu of
god: & al re would ys

And thus I have written

che whiche you leddest
 for. & dost wel worshy
 ly to god for in wente
 for for his name: & to
 beu no ruing of here
 men. yefore we owen
 to reserue seche manie
 men: pat we be. euere
 wordher of treuch. &
 hadde writte parauente
 to se churche: but ris di
 otrepes f. loue to be
 re priuacie in hem.
 reseruech not us for
 no ruing if y shal come:
 shal monest his wer
 ke which he dop ch
 dyng ayeus us wip y
 uel wordis and as if
 yle ruinges sustayn u
 w hym: ney he reser
 uey bymen & for to dyse
 pat reserueu & putty
 oute of se churche mo
 oft dre brop nyle you
 sue yuel ruing: but y
 pat is good ruing he

pat dop wd: is of god/
 he pat dop yuel seey it
 god/ wituellynge is
 zolde to demetie of al
 men: & of truy it self/
 but also we kren wit
 uellynge/ and you kn
 owest pat oure wit
 uellynge is true/ &
 hadde many ruingis to
 write to yee: but y
 wold not write to yee
 by yule & penne: for y
 hope soon for to see yee:
 and we shule speke
 mouy to mouy/ pees
 be to yee/ frendis greet
 yee wel/ greet you wel
 frendis by name/ he
 re endy se pistle
 of ion: and by gy
 ney se pistle on yu
 das. chap. j.

Iudas se seruante
 of ihu crist. & bro
 par of james & to yese

man that goyr bifo
re. & duelly not in ye
techynge of crist: hay
not god/ he pat duel
ly in ye techynge: hay
toye ye sone & ye fad/
if any man comes to
zon & bynguy not
ys techynge: nyle
ze resseyue hy in to
zohous. ney seize
to hy heil/ for he pat
seip to hym hayl: co
myney wyf hys vnel
werks/ lo i lufze sei
de to you: pat yete not
confondid in ye day
of oure lord ihu crist/
i haue mo ynges to
write to you: & i wd
not by pchenny and
ynke/ for i hope pat
i shal come to you. &
lyke mony to mony:
pat zoure ioue be ful/
ye soues of y chof i sil
tur gretu yee wel ye

gite of god he is yee
amen// here endy
sernde pistle of jon.
& bynguy nyr f. 4. side.
The eldre man
to Gaius most
dere brof: whom i
loue in trupe/ most d
re brof of al ynges
i make pyer. i. yon
entre & fure wilfully:
as y soule wy wd
fully/ i ioye gredy &
brisen cauen & ban
witnessynge to y tru
pe: as yon walkst i
trupe/ i haue no more
gite of yele ynges: y
pat i here pat my son
walke in trup/ most
dere brof yon dost fer
fully: what eue y
wordyft in brisen/
and pat in to pilgri
mes: which zelden
witnessynge to y cha
rite in ye list of ye chr

in doom of blassemye/
but seide þe lord coma
nudid to see/ but þe
se men blasfemen: w
what eue yngtes þe
knownen not/ for wylt
eue yngtis þe know
en tyudly as dūbe be
stis: in þese þe ben
corrupte/ ch. 11.

Wo to hem þat
weuten þe we
y of cayn/ and ratle
shed out by erroure
of balam for mede/
and perisheden in þe
azou seyrge of chore/
þese ben in here metis
festyge to gidie to hel
þe: wout duede fedige
hem hif/ þese ben don
dis wynter watur:
þat ben tom aboute
of þe wyndis/ herne
st trees wnt out fru
þe: twis dede. dra
wen vp by þe rote/

was of þe wood see
fomyge out her confu
sion/ crynge stennis:
to which þe tempest
of derluessis is kept
wynter ende/ but euoc
þe þe senen man fro
adam proficiende of þe
se: a seide/ so þe lord co
myt wylne holy þou
landis: to do doom a
zens al men/ and to re
prene al vnterfulne
of al þe werlus of þe
wickednesse of hem:
bi which þe deden wic
kidy/ and of al þe har
de wordis: þat wuld
syners han spoke ned
god/ þese ben grader
ful of pleyntis wan
drynge astir her de
res: a þe mony of hem
spekyng prid/ woful
pyge persones by
cause of wynter
and þe most dere brye

pat heu loued y^e lru
in god y^e sadu. &
to heu pat heu depid
& kept of ihu crist: in
cy & pces & charite be
fillid to you: most
deu bryeu q doynge
al bisynesse to write
to you of your cony
helpe: had uede to
write to you. & p^rre to
stryue strongly for
y^e fey pat is onys
taken to seyntis for
sinnis vnschepful men
pueyly entred y^e uer
ren vifore written i
to y^e doun/ and ou
y^e turned y^e gre of
oure god in to leche
rie. & denyen hym y^f
is only alord oure
lord ihu crist/ but y^e
wole monest you o
nys pat witen alle
yngis/ pat ihus sa
ued his peple fro y^e

lond of egypt: & y^e
seind tyme loste he
pat bileueden not. &
he reserueded sundr
derkinelle aungls pat
kepten not her p^rst
hod. but forsokeu her
hous: into y^e doun
of y^e grede god into
enlastynges lundis/
as sodun & goniorre
y^e ny; costid atees
pat in lilie manie di
tru fornyuacion yed
auwey after a y^r fler
she: & beu made en
sauple sustynges po
ue of enlastynges fi
er/ in lilie manie allo
y^ese pat defoulen y^e
fleish. & dissypsen lord
shyp & blasfemien ma
reste/ whaue mychel
archangel despyred
y^e y^e driel & stow of
moyses body: he w^s
not hardy for to bryge

Prolog

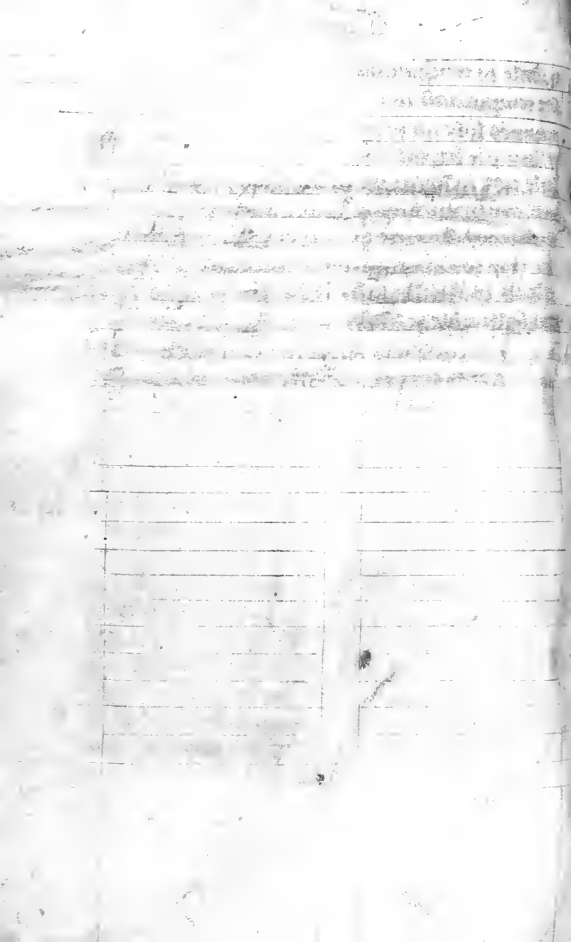
in soule to temptacioun
for temptacioun is a
mannes lyf: on ye cr
ye but yde feyful me
sile not in hem: ye
and conforty hem &
confermey scyynge y
hu wyf 3on into ye
mde of ye world: and
al folli nyle ye dede

ten be ze myndful of
 ye wordis whiche be
 before seide of ye apost
 les of oure lord ihu crist
 whiche seiden to you. y
 in ye laste tymes yer
 shulen come gylours.
 wandryng aftur her
 owne desires: not in
 pite/ yese ten whiche de
 parten hem self: twelf
 men not haunginge spi
 rit/ but ye most dre bri
 yeren: abone bild
 self. on 30 most holy se
 ip. a preyre ye in ye ho
 ly gost. a kepe you self
 in ye love of god a bi
 de ze ye may of oure
 lord ihu crist in to lyf
 merlastyng/ and re
 me ze yese men pat le
 emed: but saue ze he.
 take ze hem fro ye fi
 re/ and do ze may to op
 men. in ye drede of god.
 and hate ze also yill de

-sonhd cote which
 is fleschly/ but to hym
 pat is myzte to kepe
 you wyf out synne. a to
 ordyn byfore ye lyt of
 his glorie you vntw
 med in ful onte roye.
 ye comynge of oure
 lord ihu crist. to god
 alcon oure sauyour
 by ihu crist oure lord:
 be glorie a magnify
 enge a power into
 ye alworldis a now a
 in to alworldis of wo
 rldis amen/ here by
 gyuyt apolog on
 apocalips

Alle men pat m
 leu lyne meke
 ly in crist as ye apostle
 seip: sustren perleu
 aon aftur pat you lo
 ne yueyest to ye ser
 uyle god: skonde y
 in rytwisnesse a in
 drede. a make redye

Appocalips of ihu crist. which god
 gaf to hyim to make open to his
 seruantes: which thingis it bi
 houe to be made soone/ and he sygnified
 sendyng bi his aungel to his seruant jo
 which bare witnesse to the word of
 god: and witnesse of ihu crist in the
 se thingis what ever thingis he sayz/ bles
 sed is he that redith & he that heereþ. ^{which is of}
 profecie: & keepy þo thingis that ben writ
 ten in it/ for the tyme is nyz/ þou to the seue
 ne churchis that ben in alie: grace & pes
 se to þou. of hyim that is. & that was & ys
 to comyng/ and of the seuene spiritis:
 that ben in the syzt of his throne and of
 ihu crist. that is afeysful witnesse: þe first
 biggeth of dede men: & þuce of kynges
 of the erthe/ which loued vs & wasschid
 us fro oure synes in his blood: & made
 us a kyngdom & prestis to god & to his
 fadir/ to hym be glorie & empyre. in to
 worldis of worldis amen/ so he comey
 wy clondis. & ech yze schal se hym.
 & þei that þrucheden hym/ and al the kyng



as in a breyngge chynce/ and re woys
of hym: as re woys of many waris/
and he had in his rythond seuen sterris:
a swerde sharpe on euy er side went
out of his mouy/ and his face: as re
sune schyne in his iuu/ and whane i
hadd seyn hym: i feld dou at his feet as
dede/ and he puttyd his rythond on me:
a seide/ nyle you drede/ i am re fast a the
laste: a i am alyue a i was dede/ and lo
i am lyunge in to world of worldis/ and
haue re keyes of depe a of helle/ refore
wite you which pyngis you haast seyn:
a which tru a whiche it bihowy to be do-
ce aftir pis pyngis/ the sacrament of
re seuen sterris. which you seist in
my rythond: a re seuen goldyn man-
datis/ re seuen sterris: ten anngels
of re seuen churthis/ and re seuen
cardatis: ten seuen churthis. ¶ .ij. c.

And to re anngel of re churche of et-
helus: wite you/ re se pyngis say
he put holdy re seuen sterris in his
rythond which walluy in re mydd

reth of þe erpe: schulden bi weyle hem hit
on hym. 3he amen. I am alpha & ω. þe
bigynnyng & þe ende seþ þe lord god, þat
is & þat was: & þat is to comynge at any
ty / I ion þour broþ & partre in tribula
cion & kyngdom & þat in crist thūns
in an yle þat is clepid pathmos: for þe
þe worde of god. & for þe witneslyng of
3m. I was in spirit in þe lordis day. & I
hard bihynde me a greet woꝛce as of a
trūpe seyinge to me / write þou in a bo
ke þat ryng þat þ' seist & sende to þe se
ne churchis þat beu in asie. to effectus. &
fimiria. & to pꝛagmus. & to natura. & to
sardus. & to filadelfia. & to laodicia. & I
uede þat I schulde se þe woꝛds þat spak w
me / and I turned & I seþ seuenē candila
tis of gold & in þe mydyl of þese seuenē
goldyn candilistis: con hit þe sone of mā
cloꝛd wip a long garment. & gūrd at re
tens wip a goldyn girdil / and þe heede
of hym & his heeris weren white as wh
te wolle. & as snow / and þe yꝛen of hym
as flauine of fier: & his feet lyke to lām

hem pat leyen pat rey ben ieris & ben uot:
but ben re synagoge of satanas/dreed y^e
no ring of rese ringis which you schalt
suffre/lo re deuyl is to send hime of you
in to p^{er}son: pat ze be temptid and ze schu-
len haue tribulaciō: ten dayes/be you
feyful to re de^ep: & i schal reue re acioⁿ
ne of h^{is}t/ he pat har heere heere he: wh^{er}e
re spirit seip to re churchis/ he pat ouer-
nep: schal not be hurt of re secund de^ep &
an angel of re church of pergamus: write
you re se ringis seip he pat har re swerde
scharpe on ei^{er} syde/ i wote where you duell
h^{is}t: where re seete of satanas is/ and you
holdist my name & deuyedist not my fey/
and in so dayes was antefas my feyful
wituelle. pat was slayen at you: where sa-
tan^{as} duelly/ but i haue azeus re a fewe
ringis: for you hast pere men holdyng
re techyng of balam/ which tau^gte balac:
for to sende schauidre. bifore re soues of isrl/
to ete of sacrificas of i^{er}u^{er}u^{er}: & to do fornyca-
ciō/ So also you hast men holdyng re
techyng of nycholaitis/ also do you pena

of re scueue gold yn candilstikus / i wort
yi weidus & trauel. & yi pacence: & yat
mayest not suffice ynel men / and you ha
st alayed hem yat seyn yat rei wn apoffe
& ben not: & you hast founden hem herd
and you hast pacence: & you hast suffrid
for my name. & failedist not / but i haue a
zens yee a fewe ringis: yat you hast lest
yi first charite / perfore be you mydeful fro
whens you hast falle: & do penance. & do
ye first weidust / eyr this: i come soone to
yee / and i schal mone yi candilstike fro
his place: but you do penance / but you
hast no goode ring. yat schatist ye de
dis of nyholatis. ye which also i hate
he yat hap ceris heere he. what ye spur
sey to ye churchis / to hym yat ouercomy
i schal geue to ete of ye tree of lyf: yat
is in ye paradis of my god / and to ye
aungel yat is of ye church of Smyrna.
write you yese ringis seip ye first &
ye laste: yat was dede & lyuey / i wort
yy tribulacion. & yy pouerte: but y
arte rich / and you art blaffemed of

schulen writte: pat 3 am sergyuge reynes &
hertis/ and 3 schal zeue to eche man of 3^r
astur his werkis/ and 3 seue to 3ou & to oþ
pat ben at tnatre: wþo eue han not re
rechpyge & pat kneiwen not re hyuuelle of sa
uual. 3ou rei seuen 3 schal not sende on
3ou a noþ charge/ neyþeles holde 3e pat 3^r
e han: til 3 come/ and to hyu 3 schal onc
come. & pat schal kepe til in to re ende my
werkis: 3 schal zeue to hyu þowez on fol
kis. & he schal gonerue hem in au þeu
erde/ and rei schulen be broken to gidue:
as a vessel of a pottre/ as also 3 resseyued
of my fadir/ and 3 schal zeue to hyu amon
we sterte/ he 3^r haþ ceris heer he: what re
spirit seip to re churchis 3. c.

And to re aūgel of re church^e of Sardus:
writte 3ou/ þese þingis seip he pat har
re seuene spiritis of god: & re seuene stertis/
þwot 3i werkis. for 3ou haþt a name pat
3ou hy nest: & 3ou art deede/ 3e 3ou wakynge:
& conferme 3ou opir þingis pat were to do
þyge/ for 3 fynde not 3i werkis full before
my god/ refoze haue 3ou in mynde 3ou

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mice / if ouy ring lesse I schal come sone to see
I schal sit wth hem: wth ye swerde of my
mouth / he pat hay eers heere he: what resp^{on}
ce sey to pe churchis / to hyu pat ou^{er}comet
I schal geue ^{an}gell hyd & I schal geue to hyu
a white ston. & in ye ston a newe name
writū / whiche nouman knoweth: but he
pat taky / and to ye an^gel of ye church
of triat^{ra}: write pou / pese ringis seip ye
sone of god: pat hay y^{en} as flauine of
fice & his feet lik^{to} latū / I knowe y^e werkis &
seip & charite & y^e seruise & y^e pacence: & y^e
last werkis mo^{re} / pau ye formere / but I ha
azens y^e a fewe ringis / for pou suffrist y^e
woman Jelsabel whiche seip pat sche is a
profetesse: to teche & to disseyue my ser
uauntys to do lecherie: & to ete of ringis
offride to J^holis / I J^hat to h^{er} tyme. & sche
shulde do penance: & she wolde not do pe
nauce of h^{er} fornicacion / and lo I sende
h^{er} in to a bed / and y^e f^o don lecherie wth
h^{er}. schulen le in moost tribulacion: but
y^e do penance of her werkis / and I schal
glee h^{er} sonis in to dey / and al churchis

I loyde pees for you keptist ye worde of my
 pacience/ and I schal kepe ye fro ye ouer of
 temptacion. pat is to cōnyngte in to al ye
 woulde to tempte men pat duellen in erpe/
 lo I come sone/ hold you pat y^e you hast:
 pat woman take y^e adu/ and to hym y^e
 schal oucome. I schal make hym ayle-
 re in ye temple of my god: and he schal
 no more go out/ and I schal write on hy^e
 ye name of my god/ of ye new ierlm pat
 comey doū fro ye heuene of my god. I my
 newe name/ he pat hay cōis heere he
 what y^e spirit sey to ye churchis/ and
 to ye angel of ye church of laodice. wri-
 te y^e rese ringis sey amen/ ye seipful we-
 uelle & tyme: which is bigynnyng of god-
 dis creature I wrote y^e werldis: for ney^e
 you art coold ney^e you art hoot/ I wold
 y^e you were coold eir^e hart/ but for you
 art lew. & ney^e coold ney^e hote: I schal bi-
 gyne to cast ye out of my mouy/ for y^e
 schelt pat I am rich & ful of goodis: & I
 haue nede of no ring/ and y^e doa woldu
 pat you art a wreche & wiccheful & w

& y^e name of f^race
 of my god/

I schal bi gyne to cast ye out of my mouy/ for y^e

¹¹
 p̄ rellequedist & herdist & kepe & do penance/
 therefore if you wake not: i schal come as
 a nyȝt reet to ȝee/ and you schalt not wite
 in what our i schal come to ȝee/ but
 you haſt a fewe names in ſauidis: which
 haue not defouled her cloris/ and ȝee ſchu-
 len wake wip me in white cloris: for ȝee
 beu worpi/ ȝee pat ouercomen: ſchal be cloris
 p̄us wip white cloris/ and i ſchal not dā-
 wey his name: fro ȝee book of lyfte: & i ſchal
 knowlech his name before my fadir: & before
 his anengel/ ȝee pat haue eene herte ȝee wylle ȝee
 ſpirit ſey to ȝee churchis/ and to ȝee anengel of
 ȝee church of ſiladelfia: write you/ ȝee pingis
 ſey ȝee holy & trewe: pat haue ȝee here of dāuid
 which openen: & no man cloſen/ ȝee cloſen &
 no man openen/ i wote in werke/ and lo i ſt
 before ȝee adore openede: which no man may
 cloſe/ for you haſt alhal itur: & haſt kepte
 my worde: & deuyedist not my name/ lo i
 ſchal zene to ȝee of ȝee ſynagoge of ſatanas:
 which ſepen pat ȝee beu ieris & be not but
 hen/ lo i ſchal make hem pat ȝee come awei
 ſchipe before ȝee feet/ and ȝee ſchulen wite.

R. f. a. m. v. g.
 m. v. g.
 m. v. g.

was lik þe lyt of a ston iaspis & sar
dar and a reynton was in cūpal
of þe seet: lik þe lyt of almaragden/
and in cūpas of þe seet/ weren four
& twenty smale seetis/ and aboue þe
troneos four & twenty aldre men. sit
tyng abourte hild wip whiche doris
& in þe heedis of hem golden crownes/
and lytis & voisis & rundyngis came
out of þe trone/ and seuen lampis bry
nyng bifoze þe trone: wiche beu þe se
uene spiritis of god/ and bifoze þe seet
as a see of glas lik a cristal/ and in þe
myddil of þe seet: four bestis ful of pye
bifoze & bilynde/ and þe fust beste lik
alhou/ and þe secūde best lik a calf/ and
þe runde best hauyng a face as of a
man/ and þe four best: lik an egle
feyng/ and þe four bestis hadden eu
of hem fyve wyngis. & al aboute & wip
yne rei weren ful of pyen/ and rei had
den not rest day & nyte seiyng. holi
holi hoh lord god almyty/ þat was
& þat is. & þat is to conyge/ and whā

& in þe myddil
cūpal of þe seet:

re & blind & naked I counsel pee to bie of
me bzent gold & prouede: pat pou be
made riche/ and be clorid wip whyte
clois: pat ye confusioun of y^e nakednes
be not seen and anopute y^e y^eu wip
a collerie: pat pou see/ I repreue & chasti
te whom I loue/ perfore sue pou good
men: & do penance/ so I stond at ye dore
& knocke/ if ony man heere my vois.
& openy ye dore to me: I schal entre to
hym. & soue wth hy. & he wip me. & I sch
al zeue to hym pat schal oucome: to li
te wip me my troue as also I oucume
late wip my fadir in his troue/ he pat
har eene heere he what ye spirit seip to

80.
Aftir these ringis I say: ye churchis
& lo adore was openyde in heuene
and ye first vois pat I heerde: was as
of a troupe spekyng wip me & seyinge/
sue pou vp hydur: & I schal schewe to pee
which ringis it bihouer to be don soue
aftir these ringis/ and anon I was in spi
rit/ and lo a seete was sett in heuene: &
upon ye sett con sityng/ and he pat sat

men to opene þe booke & to vndo þe seven see-
les of it and I say & lo I þe myddil of þe
trone and of þe foure beestis. & I þe und-
dil of þe eldir men alouþ stondige as slay-
pat hadde sevene hornes & sevene yꝛe whi-
che ben seven spyrith of god. sent in to al
þe erþe & he cam & took of þe rythand of þe
sitter in þe trone: þe booke and whāne he
hadde opened þe booke þe foure beestis & þe
foure & twenty eldir men. fellen dōn bifo-
re þe lomb and hadden ech of hem har-
pis. & golden violis ful of odours: whi-
ch ben þe þiers of seyntis and þe songen a
newe sūnge: & seiden lord oure god þou
art worþi to take þe worþ: & to opene þe see-
les of it for þou wast slayn. & aȝen bought
us to god in þi blood: of ech lynage & tun-
ge & peple & nacōn: & madest us a kyng-
dom & pryncis to oure god & we syn-
gynge on erþe and I say & herde þe vois
of many angels about þe tꝛone: & of þe
beestis & of þe eldir men and þe mūre of hē
was thousandis of thousandis: seyntige wy-
agete vois þe lomb þe was slayn is wor-

ne þe foure lertis 3auen glorie & onour &
blessyng to hy þat sitt on þe throne. ly
uer in to worldis of worldis: þe foure
& twenty eldur men felden doū bifore hi
þat sat in þe throne. & worchunden hy þat
lyuey in to worldis of worldis/ and pa
cisten her croūis bifore þe throne: & seide
þou lord oure god þou art wori to mke
glorie & honoure & nīu: for þou madist
of nouȝt al yingis & for þi wille þo wer:
& ten made of nouȝt

And I say in þe rythond of þe litter
on þe throne: a look witte wiȝ in
& wiȝ out. & sechd wiȝ seuē seelis: &
say a stronge aūgel: þe chynge wiȝ a
giete wois/ who is wori to opene þe
book: & to vndo þe seelis of it/ and no
in heuen. neȝ in eerþe. neȝ vnder
eerþe myȝte opene þe book: neȝ bihol
de it/ and I wepte myche: for now wō
foudeu wori to opene þe book neȝ to
se it/ and oon of þe eldur men seide to
me/ wepe þou not/ lo aligh of þe lynā
ge of nuda þe root of dauid: hay ouȝ

to hym pat sat ou hym: pat he schuld take pe
ey fro re eye. & pat rei sde to gidre he hile/ &
agrite siweide was joini to hy/ and whā
ne he had opened re ynde seche: y herde re
mid beest seying/ come you & se/ and lo a blac
hors: & he pat sat ou hym hadde a balauce
in his hond/ and y herd as a uoys in re myd
of re foure trestis: seyinge/ a bilibre of w
where. for openy: & yre bilibris of barti for
openy/ & hite fou not wyne ne oyle/ and
whāne he hadde openyd re fourie seel: y
herd a uoys of re fourie beest. seyinge come
you & se/ & lo apale hors: & re name was de
y to hym pat sat ou hym. & helle suede hy/
and pouer was zonen to hy on four par
ns of re eye: for to see wy siwerde & wy hū
gir & w n' depe & wy beche of re eye/ and whā
ne he had opened re fiftie seel: y say vnder
re auter yre soules of tuen slayne for re wo
de of god & for re witnesynge pat rei hadden/
and rei cueda wy agrite voys seyinge/ hou
longe you lord pat ait heh & trive deince n:
re nought not oure blood of re pat duellen
in re: and whate stolis for eche soule a stoule

þu to take iiii & godhede & wisdom & strengre
& onoure & gloure & blessinge: & eche creature
þat is in heuen & þat is on erpe. & vnder erpe
and in see: & which thingis ten in it þu herde
al seynge to hy þat sat ou þe throne: & to þe
loue/ blessinge & onoure & power in to worl-
dis of worldis & þe foure bestis seiden amen
and þe foure & twenty eldurnen felden don
ou her facis: & worshipeden hym þat lyueth
in to worldis of worldis ¶ vj. c. ~

And I say þat þe lomb had opened con-
fession of þe seuen sechis: & I herde con of þe fou-
re bestis seynge as voyz of ymdu/come
þou & see & uoyr rede hors wente out & it
was zowen to hy þat sat ou hym: & þat he
schulde take þis fro þe erpe & put in fle-
to gidre heu/lef/ and a grete swerde was
zowen to hym: & I say & lo a white hors:
the þat sat ou hym hadde abowe & a crowe
was zowen to hym/ and he wente out ouer-
connyng. þat he schulde oucome/ and wh-
ne he had openyd þe secunde seel: þu herde
þe secound best seynge/ come þou & lo/ and
a noy red hors wente out & it was zowen

only ouy tre/and 3 say a noy anngel dyng
fo re rlyuge of re sime: pat had a sygne
of re luyng god/and he aude wif a grette voi-
ce/ to re four anngels. to whiche it was so-
u. to noye re erpe & re see. a seide/ nyle 3e
noie re erpe & re see ney' trees: al we' mar-
ke re seruantes of oure god in re forheedis
of hem/and ptherde re nūbre of men pat
neu marid au yundrid pouland & four
fourty pouland marid: of cny luyage
of re sones of isrl/of re luyage of iuda: xij
pouland marid/of re luyage of ruben: xij
pouland marid/of re luyage of gad: twel-
le pouland marid/of re luyage of a ser:
xij pouland marid/of re luyage uepta-
lyn: xij pouland marid/of re luyage of
manasse: xij pouland marid/of re luyage
of symeon: xij pouland marid/of re luyage
of leuy: xij pouland marid/of re luyage
of isachar: xij pouland marid/of re luyage
of zabulon: xij pouland marid/of re
luyage of joseph: xij pouland marid/
of re luyage of beniamyn: xij pouland mar-
id/after re se ringis 3 sayz a gret peple
whom no man myzte noubre. of al fol

weren 3ouū to hem / and it was leyde to hem
 pat rei schuleu reste. 3it alid tyme: til re mī-
 bre of her^o felowis & of her brejen bē fulfū-
 lid / pat leu to be slayū. as also xpi / and y
 seyy whā he hadde opened re sixte seel:
 & lo agrencē eie mōyunge was made: and
 re sūne was made blak as a salt of heie.
 & al re moone was made as blood / and re
 steris of heuene felle dōū on re herre: as
 a fige tre sendy his vūrye figis: whā he
 is mōued of grete wynd / and heuene went
 a way as a toke wlapid in / and al mūte-
 nes & yhis: weren mōued fro her places &
 kyngis of re erpe & prias & tribunys & ridi-
 & strongemen & eche wūd man & fīr man lūd-
 den hem in deuies of hūllis: & rei seica to hūllis
 & to stōūis / fāle ze on us & lide ze us fro re fac
 of hy pat sitty on re trōue: & fīr re wraire
 of re lōmbe. for re grete day of her wraire cō-
 mē: & who schal mōwe stōnde

Aftir re se pūgis y laz foure auingelis
 stōndyng on re foure corners of re er-
 pe: holdyng foure wyndis of re erpe pat
 rei blewē not on re erpe. ney on re see. ney

pat: ney sūne schal falle on han. ne ouy
herte/ for re ionibe pat is in re myddon of
re troue: schal gouerne hem & schal leed for
hem in to re wellis of watris of lyf/ and
god schal wype a wey. ethe teer fro re zēu
And whāne he had ope of hem
uedē re seuerer deel: a sculens was
made in heuene as half an hour/ and
ay seuerne aungels stound rig in re fyr
of god: & seuerne triūps weren joinē to hē/
and a noy aungel came & stode bifoze re
auter: & had a golden censer & many euē
s were joinē to hē: pat he schulde
ue of re pīers of al seynis on re golden au
ter: pat is bifoze re troue of god/ and re
smolie of re cucusis of re pīers of holy
men. stied vp: fro re aungels hond bifoze
god/ and re aūgel took re censer & filled it
of re fier of re auter & castide in to re erye/
and pundus & boydis & letayngis weren
made: & a grette erye mouyng/ and re seue
ne aungels pat hadden seuerne triūps:
maden hem redy pat rei schulden triūpe &
re first aungel triūpid: & hail was made/
and fier weynd to gidre in blood: & it was

his & lynagis & peplis & langages stodig
bifore þe trone: in þe sixt of þe loinde &
X þei wern clopid in white stolis & pal-
mes wern in þe hondis of hem/and
crieden wir agrete boys: & seiden/helþ to
oure god þat sittis on þe trone: & to þe
lomle/and al þe auigelis stoden alle
aboute þe trone: & þe eldirmen & þe
foure beestis & þei felden dū in þe sixt
of þe trone on her faas: & worschipe
god & seiden amen/blissfulge & cleetmest
& wisdom & doynge of reuolungis to
uour & ūm & strengre: to oure god in
to wordis of wordis amen/and con-
of þe temours answerde: & seide to me/
who ben þese þat ben clopid wir whiter
stolis: & fro whens comen þei:/and seide
to hyin/uy lord you wost/and he
seide to me/these ben þei. þat comen fro
grette tribulacōn: & wascheden her stolis
& maden hem white in þe blood of þe lōle
perfore þei ben bifore þe trone of god: &
seruen to hyin dai & nyȝt in his temple
And he þat sittis in þe trone: dwelth on
hem/þei schulen nomore hungre ne þirst

ne in to fere: & reke of re pit of depneſſe w³
jouū to it/ and it opened re pit of depneſſe:
& a ſmoke of re pit ſted by. as re ſmoke of
agrite furneis/ and re ſūne was derkid & re
fire. of re ſmoke of re pit/ and locuſtis wen-
ten out of re ſmoke of re pit in to erde: & pow-
er was jouū to hem as ſcorpions of re erde
han powu/ and it was cōmaundid to hem:
pat rei ſchulde not hurt re gras of re erde.
neij ony greue ring. neij ony tree/ but oō-
ly men: pat han not re ſygnie of god in
her forthedis/ and it was jouū to hem.
pat rei ſchulden not ſce hem: but pat rei
ſchulden be turmentid hye moneris/ and
re turmentyng of hem as re turmentyng
of a ſcorpion: whāc he ſuryty a man/ &
in 40 dais men ſchulen ſcek dey: & rei ſchu-
len not fynde it/ and rei ſchulen deſyre to
die: & dey ſchal fle fro hem/ and re likneſſe:
of locuſtis ten like horsis maad redie in to
battre/ and on re hedis of hem as troumys
like gold/ and re ſanis of hem: as re ſanis
of men/ and rei hadden heeris: as heeris
of wynter/ & re teep of hem: as re teep of
houſe/ and rei hadden haburions: as yren

sent in to re erde / & re ryd part of re erde was
 breut. & re ryd part of re trees was breut: & al
 re grene gras was breut / and re seynd aungel
 triumphid: & as a grete hille brēnyng was fier.
 was out in to re see / and re ryd part of re see
 was made as blood: & re ryd part of auctur
 was ded. & at hadden lyues in re see / & re ryd
 part of schyppis pischiden / and re ryd aungel
 triumphid: & a grete sterre brēnyng as a hitl
 broud felde dōū fro heuene / & it felde in to re
 ryd part of floodis: & in to re welles of wa
 ter / and re name of re sterre is seide wrytten:
 & many men weren ded of re water. & for
 so weren made botte / and re four aungel
 triumphid: & re ryd part of re lune was
 sunytn / & re ryd part of re moone: & re ryd
 part of re steris / so pat re ryd part of he
 was deikid: & re ryd part of re day schyne
 de not & also of re nyxt / and I say & herd re
 boys of an egle fleyng in re myddn of he
 uene seying wir a grete vois. wo. wo. wo.
 to men þ̄ dwellen in re erde / of re of vois
 of re re aungelis: & at schulen triūpe after
And re fyuer aungel triumphid / and I
 say: & at a sterre hadde fallen dōū fro heuene

& þ̄ ryd part of wa
 ter ryd & to wryt
 ten:

comer fory of re mour of hem/ of reſe pre pla
gis re pud part uien was ſlayn of re fier & of
re ſmoke & of re bypſtoun/ rat camen out of re
mour of hem/ for re power of re hors is i
re mour of hem & in re tayl of hem/ for re
tayls of hem ben lik to ſerpents. hauyng
hordis: and in hem rei noyen/ and re tora
men rat weren not ſleyt in reſe plagis/
uey diden penaunce of re werks of her
houndis: rat rei worſchipiden not deuelis
& ſymylacris of gold & of ſiluer & of bras &
of ſton & of tre/ whidj noij moir ſe neij
heer. neij wandre/ and diden not penaunce
of her manſleyngis: neij of her witchcraftis.
neij of her fornicatioũ. neij of her reſ
And I ſay a uop ſtronge aungel **T**his
comynge dwi fro heuene doyd wi
a cloude: & re reynubwe ou his hed/ and re
face of hym was as re ſune: & re feet of hi
as a piler of fier/ and he had in his hond
a hal wlk opened & he ſett his rytfoot on
re ſee: & re liſte foot on re erre/ and he cied
wi a greet voys: as a lion whane he royn/
and whane he had cied: re ſeuene rudis
ſpaken her boiſis: & I was to writyng/

haburions/ and þe uoys of þer wigis: as þe
bois of charis of many horsis reynge into
batele/ and þei hadden taylis like scorpionis:
þe prickis weren in þe taylis of hem/ and þe
myzte of hem was to noye men: syue mo-
neris/ and þei hadden ou hem akyng þe an-
gel of depuelle. to whom þe name in ebraic
is labadou. but bi greke apollon. & bi latyn
he hay a name. extermynas. þat is a distri-
er/ & wo is þatid: & lo þat comen. y. wois/
afur þese yungis also þe sixte aungel trum-
pid/ & þei herd a bois fro þe four coris of
þe golden auter þat is before þe þen of god:
þe seide to þe sixte aungel þat had þe tripe/
bubbe þou þe four aungelis þat ben bou-
de in þe greet flood eufrates/ and þe four
aungels weren unbounde: whiche weren
redy in to oure & day & monere & to slie þe
mid part/ of men/ and þe noubre of þe ost
of horse men. was twenty þousand fyr-
ten þousand/ & þei herd þe noubre of hem/ and
so þei slay horsis in bision/ & þei þat saten on þe
hadden firi haburions. & of iacynth & of
bryustone/ and þe heedis of þe horsis were
as heedis of horsis: & fier & smoke & bryust

hadde deuourde it: my woulde was bitter
þe he seide to me it bihouyn þe eft-soone to þ
haue to heven men: & to pepis & lauga-
gis & to many kyngis

31-c

And aised like a zerde was zoun to
me: & it was seide to me/ rise you &
mete þe temple of god & þe autur: & men þ
worshopen in it/ but caste you out þe for-
zerde rat is wyout þe temple & mete not
it: for it is zoun to heven men/ and þe schu-
len defoule þe holy citee: bi fourti monethis
& tweyne/ and þe schal zeue to my tweye wit-
nessis: & rat þe schulen proficye a thousand
daies twol hundred & sixti. & schulen be do-
rid wip sackis/ yese beu tweyne olyues: &
tweyne cauld stakis/ and þe stonden in þe
syt of þe lord of þe erpe/ and if ony man wo-
le a noye hem: fier schal go out of þe mour of
hem: & schal duoure her enemyes/ and if ony
wole hurte hem: þus it bihouyn hym to
be slayn/ yese þau power to close heuene
þe daies of her profecie/ and þe þau power
on watris: to turne hem in to blood/ and to
smyte þe erpe wip eny plage: as ofte as þe
wolen/ & whāue þe schulen ende her profecie

it is written

with 38

And I herd aboue fro heuene: & seiynge/mar
ke pou what thingis re seuene prindus spa
ken: & uyle pou write hem/and re aūgel
whom I sez stondynge aboue re see & abo
ue re crye: & stc vp his hond to heuene &
siwere bi hym pat hywyt in to wordis of
wordis: pat made of nouzt heuene & po
r-ūgis pat ben in it & re crye: & po r-ūgis
wylche ten in it/and re see: & po r-ūgis
ben in it/pat tynie schal no more be/but
in re dais of re 600 of re seuener a ungel
whāne he schal bigyne to tripe: re mil
tere of god schal be endid. as he pched
bi his seruauantis & ap-lyens/and I herd abou
te fro heuene. ofte soone spekyng wry me.
& seiynge/go pou & take re bok pat is ope
ned fro re hond of re aūgel pat stondit a
boue re see: & ou re loude/and I went to re
aūgel & scid to hym: pat he schuld geue me
re bok/and he scid to me/take re bok & de
noure it. & it schal make ri wombe to be
bitur: but in ri moun it schal be swete as
hony/and I toke re bok of re aūgelis
hond & deuourde it/and it was in my
moun al swete as honny/and whāne I

7
ye beest þat stey vp fro depneſſe ſhal make
bateyle aȝens hem/ and ſhal ou come hem:
7 ſchal ſlee hem/ and ye wodies of hem ſchu
len higge in ye ſirtis of ye greet cite þat is
clepid goſtly ſoddin 7 egypte: where ye lord
of hem was crucified/ 7 ſum of lynagis 7
of pepis 7 of longagis 7 of herene men:
ſchulen ſe ye wodies of hem viȝe daies 7 an
half/ and rei ſchulen not ſuſſer ye bodies
of hem: to be put in to viridls/ and men en
habitunge ye erre. ſchulen haue joye of hē
7 rei ſchulen make wyȝe. 7 ſchulen ſend iu
tis to gedre: for ȝe tweye profetis turne
nde hem þat diwellen on ye erre/ and aſtur ȝe
daies and an half: ye ſpirit of lif of god
entride in to hem/ and rei ſtoden on her foot:
7 grette dreed ſelde on hem þat ſayen hem/ 7
rei herden a greet vois fro heuene: ſcrynge
to hem/ come vp hider/ and rei ſtreden in to
heuene in a cloude: 7 ye encuyes of hem
ſezen hem/ and in þat oure a greet erre
mouynge was made: 7 ye teipe part of ȝe
cite ſelde dwē/ and ye names of men ſeuē
þouſand weren ſlayen in ye erre mouyng:
7 ye toȝer weren ſent in to dreed: 7 ȝaen

he was cast doun in to ye cerje: & his an-
gels weren sent wip hym/and ȝherde a
greet vois in heuene seynge: now is ma-
de hely & uertu & kyndom of oure god: &
ye power of his crist/for ye acuser of oȝ
vreyen is cast doun: whiche accusid hem
bifore ye sūt of oure god. Day & nyȝt. &
yei oile camen hy for ye blood of ye loude/
and for ye word of his wityngunge: & ye
loneden not her lyues til to ye depe/ yere
for: ȝe heuenees be ȝe glad: & ȝe rat dwelle
in hem/wo to ye cerje & to ye see: for ye
fende is comen doun to ȝou/and he hap
greet wrate: witynge yat he hap unl ty-
me/And astir yat ye dragun seȝ yat he
was cast doun to ye cerje: he pursued ye
wōman yat bare ye knaue child/and
twere wīgis of a greet egle weren ȝoin
to ye wōman: ꝑ̄sche schuld flē in to dis-
sert in to hur place/where she is fed bi
tyme & tyme & half a tyme. fro ye face of
ye serpent/and ye serpent sent out of his
mouȝ astir ye wōman. watir as a
flood: yat he schuld make hir to be
drawen of ye flood/and cerje helpid

of hir aadwne of twelue steris/and sche
had in wombe: & sche arey tranelyuge of
chad/and is turmentide: rat sche leue chil
de/and a noþ sygne was seuen in heuene: &
is a greet reed dragun rat had seuen hee-
dis & ten hornis & in ye hedis of hym seuen
dyademes/and ye tail of hym droue ye
ryd part of steris of heuene: & sent hem
in to ye eerpe/and ye dragun stode before
ye wōman rat was to veryuge chad: rat
whāne sche had worū chad. he schulde deu-
ure hir sone/and sche bare a knawe chad.
rat was to iulyuge al folkis in ā yren
de/ & hir sone was ransched to god: & to his
troue/and ye wōman fleyz in to wildirna
se: where sche hay a place made redy of god:
rat he fede hir yere a pouland daies two
hyndrid & sxti/and a greet batelle was
maid in heuene: & myzhe: & his anngels
fouzten wif ye dragun/and ye dragun foug
& his anngels: & rei hadden not myzte
neyr ye place of hem was fōuden more
in heuene & yillie dragun was cast down.
ye greet elde serpent. rat is depid ye de-
uel & satanas rat disseyney al ye world

blasseme to god: to blasseme his name
⁊ his tabernacle: ⁊ hem þat dwellen in he
uene/ ⁊ it was ȝouū to hym to make batti
le wiȝ seyntis. ⁊ to ouercome hem/ and power
was ȝouū to hym: in to eche longage ⁊ lya
ge ⁊ peple ⁊ folk/ and al men worschipiden
it. þat dwellen in eerþe: whos names beu in
writū in þe bok of lif of þe lomb. þat was
seyn fro þe bigynnyng of þe world/ if any mā
hay cens heere/ he þat lediȝ in to carite:
shal go in to carite/ he þat sleȝ wiȝ swerde:
it bihouer hi to be slayn wth swerde/ þis is þe
paciens ⁊ þe feiȝ of seyntis/ and I saȝ a noȝ
west styng up fro þe eerþe/ ⁊ it had two
hornes lyk þe lomb. ⁊ it spak as þe dra
goun/ and did al þe power of þe formere
best in his lyȝt/ ⁊ it made þe eerþe. ⁊ men it
dwelliȝ in it: to worschipe þe first west.
whos woude of deȝ was curid/ and it did
greet sygues: þat also it made fier to come
doun fro heuene in to eerþe. in þe lyȝt of alle
men/ and it discyuer men þat dwelliȝ in
eerþe: for þe signes þat beu ȝouū to it. to do
in þe lyȝt of þe best/ styng to men þat disd
lyȝe in eerþe: ⁊ þat þei make an ymage of þe

ye wōman/ and ye eere opened his mōy
7 sop vp ye flood yat ye dragun sent out
of his mōy/ and ye dragun was wroy
azens ye wōma: 7 he went to make bata
le wry oȝ of hir seed/ yat lēpen ye comān-
tēmentes of god. 7 hau ye witrēssyng of
ihū crist: 7 he stood on ye gūel of ye see

vij

And I say a beest styng vp of ye see:
hauyng seuene heedis. 7 ten hornes/
and on his hornes: ten diadēmys/ and on
his heedis: 7 names of blasfemye/ and ye
beest whom I say: was lik a pard/ 7 his
feet: as ye feet of a bēx 7 his mōy as ye
mōy of a lion/ and ye dragun zat his u-
tu 7 greet power to hyui/ and I say con
of his heedis: as slayn in to dēy/ and ye
wound of his dēy was curid: 7 al ye er
ye woundid aftur ye beest/ and yei wor-
chipid ye dragū: yat zat power to ye beest
7 yei worshipiden ye beest: 7 seiden who
is lik to ye beest: 7 who schal moue fyr
wry it/ and a mōy spekyng greet rugis
7 blasfēmys. was zōuū to it/ and pon
ū was zōuū to it: to do two 7 fourti
moneris/ and it opened his mōy in to

but þi an hundred thousand þat four þat four
a thousand þat þu bouzt fro þe erþe / þeſe it
þu: þat þu not defouled wiþ wōmen / for
þi þu ſignis / þeſe ſuen þe loube: whidur
eue he ſchal go / þeſe þu bouzt of al men. þe
fiſt fruitis to god: & to þe loube / and in
þe moup of hem: leſing is not founden / for
þi þu wiþ out wem: biſore þe tione of god
and þeſe a noþ aungel fleyng bi þe mydd
of heuene. haung an euerlaſtyng golpel:
þat he ſchal preche to men ſatyrge on eer
þe / and on erþe folk & lynage & langage &
peple: & leide wiþ a gret vois / drede þe þe
lord: & zeue þe to hi onoure. for þe oure of
his dōm comyng / and worſchip þe hy þat
made heuene & erþe: þe ſee & alle þingis
þat þu in hem. & þe welles of watris / and
a noþ aungel ſued ſeyng with gret va
bilou ſeldū ſeldū: winche þat dū to
al folkis of þe wyu of watyr of hir for
macon / and þe þu aungel ſued hē: & ſe
ied wiþ a gret vois / if ony man wole
worſchip þe beſt: & þe ymage of it. & taky
þe carter in his forhed cryr in his ho

beest. ꝑ̄ haꝝ ꝑ̄ wond of swad. ⁊ lynde And
it was zoun to hym: ꝑ̄at he schuld zeue spi-
rit to ꝑ̄e ymage of rebeest: ⁊ ꝑ̄at ꝑ̄e ymage
of ꝑ̄e beest speke And he schal make ꝑ̄at who
eue onowen not ꝑ̄e ymage of ꝑ̄e beest le fla-
yn And he schal make al smale ⁊ greet. ⁊ rich
⁊ pore ⁊ fre men ⁊ boude men: to haue a carit-
te in her ȝhousde. eiꝝ in her forchedis ꝑ̄at ^{no mā}
man may be eiꝝ sille: vnt he haue ꝑ̄e car-
itate eiꝝ ꝑ̄e name of ꝑ̄e beest. eiꝝ ꝑ̄e nūbre
of his name. here is wilcoorn he ꝑ̄at haꝝ bo-
durstouduge a count ꝑ̄e nūbre of ꝑ̄e beest
for it is ꝑ̄e noumbre of man: ⁊ his noubre
is sixe hundred fetti ⁊ sixe

And I saw: ⁊ lo a lombe stode on ꝑ̄e
moūt of syon And wif hym anūn-
dude þousand ⁊ foure ⁊ fourti þausand ha-
nyng his name: ⁊ ꝑ̄e name of his fadir:
writū in her forhedis And I herd a vois fro
hevene. as ꝑ̄e vois of many watris: ⁊ as ꝑ̄e
vois of a greet ruudu And ꝑ̄e vois which
I herd: was as of many harpis harpyng
in her herpis And ꝑ̄e songen as a newe soge.
bifore ꝑ̄e set of god: ⁊ bifore ꝑ̄e foure beestis
⁊ senours And no man myȝte seie ꝑ̄e songe

but ꝑ̄e

ou re cloude satt: sent his sikin to re
erre & rape re erre/ and a noþ anigel wet
out of re temple þat is in heuene: & he also
had a scharp sikul/ and a noþir anigel
wente out fro re auter. þat had power
ou hier/ and he crode wip a greet vois/
to him þat had re scharp sikul & seid/ sen-
de þi scharp sikul: & cutte a were re clous
of re wyne þard of re erre. for re gras
of it ben ripe/ & re anigel sent his sikul i
to re erre & gadnde re gras of re wyne
seid of re erre: & sent in to re greet lake
of goddis wraþe/ and re lake was crode
wip oute re oter & re blood wente out of
lake til to budis of horsis. biturlongis
A thousand & sixe hundred

AND I say a noþ sygne in heuene greet
& wondrous: seuene anigels hauiþ
seuene re laste beniauntes/ for re wraþe of
god is cudit in hem/ and I say a glasū see
meind wip hier: & hem þat on cam re beest
& his ymage/ & re noubre of his name stou-
dyge aboue re glasū see. hauiþg re har-
pis of god & syngige re songe of moyses re

nd: 7is schal drinke of 7e wyu of godis
wrape/ pat is meynd wif 7e deer wyu: in
7e cupe of his wrape/ and schal be turne
tide wif 7er 7 bypastond in 7e silt of hoh
amugehs: before 7e silt of 7e lounbe/ 7 7e
smoke of 7er turnentis: schal stie up i
to 7e worldis of worldis/ neip 7er haurest
day 7 wyzt: whiche worschypeden 7e beke
7 his 7 image. if ony man take 7e carett of
his name/ here is 7e paaente of seyntis:
whiche hepen 7e maundmentis of god 7
7e foy of ihu/ and 7herd a bois fro heue-
ne: seipunge to me. writ 7ou. blissid ben de-
ed men: pat dien in 7e lord/ fro heues foy
now 7e spirit seip 7at 7er rest of 7er tra-
uelis/ for 7e werkis of hem. euen hem/ and
7er 7 lo awhit cloude: 7 a boibe 7e clond
a sitt lik 7e sone of aman/ haunye in his
heed a golden corowne: 7 in his hond a
schaipe sward/ and a nof amigel went out
of 7e temple: 7 cried wif a greet bois to
hym 7at satt on 7e clond/ scude 7e silt
7 repe: for 7e oure conier 7at it be ropu
for 7e corn of 7e erpe is ripe/ and he 7at

he hit & schedde out his bloode in to the air
 And a wounde fere & worst was made on
 al that hadden the care of the vessel: & on the
 that worschypide the test & his ymage &
 the seynd aungel schedde out his bloode in
 to the see: & blood was made as of a red
 ring. & eche man spuyng was deed in the
 see / and the seynd aungel schedde out his
 blood on the floodis & on the wellis of waters: & heid / that art
 & it is maad blood / and I herd the aungel
 of waters & seide / Just art thou lord: that
 art & that were holy: that demest the ring
 is / for the scheden out the blood of halowis &
 profens: & thou hast thou blood to dille / he
 for the beu worpi / and I herd a nother aungel
 seying / the lord almyghti god: trive & with
 beu ridnes / and the fourt aungel schedde
 out his blood in to the sunne: & it was harm
 to him to turne out men with heat & fier /
 And men beneden with greet herte & blas
 femed the name of god hauinge power
 on the plagis / ney the diden penance: for
 the schiden the glorie to hi / And the fift
 aungel sched out his blood: on the feet of the

were holy
 lord: that art
 Just art
 Just art

re out & scheddde out his viol in to re arpe/
 And a wounde fere & worst was made on
 al pat yadden re carer of re vceft: & on he
 pat woufchypide re tere & his ymage/ &
 re ferid aungel scheddde out his viol in
 to re see: & blood was made as of a gred
 ring. & eche man wuyng was deed in re
 see/ And re iud aungel scheddde out his
 viol on re floodis & on re wellis of ward: & seide/ *fall art*
 & it is maad blood/ and i herd re aungel *land: fere & r*
 of waters & seide/ *just art you lord: pat*
 art & pat were holy: pat deucest re se ring
 is for re scheden out re bloo of halowis &
 profens: & you hast jouu blood to drille *he*
 for re ven worpi/ And i herd a noru aungel
 seying/ the lord almyzt god: twise & iust
 ven ridnes/ And re four aungel scheddde
 out his viol in to re sine: & it was yom
 to him to turncut men wip heet & fier/
 And men breñeden wip greet heet & blas
 fenedu re name of god haunng power
 on re plagis/ neif re diden reuance: p
 re schiden zene glorie to hi/ And re fiste
 aungel sched out his viol: on re sex of re

seruaunt of god & he songe of he lo uer & seide
greet & wondrous full beu he werthus lord god al
myghty: he weres ven iust & trewe lord kyng
of worldis/ lord who schal uot diede he & iung
wie he name/ for you alone art ieritful/
for al folkis schulen come & worschipe in he
syt: for he doimes ven open/ and after rese
ringis he saye: & lo he tabernacle of he temple
of ieritfulnes was opened in heuene & seue
ne aungels harynge seuenne plagis: wente
out of he temple & weren clord wif a stowe
cleue & wyte: & weren bifore gude wif gold
girdelis aboute he brestis/ and con of he
foure vortis. Jaf to he seuenne aungelis: seuenne
golden violis full of he wraze of god. Jaf he
ney in to worldis of worldis/ and he tem
ple was fillid wif he smoke of he maieste
of god: & of he iust of hym/ And no man
myght enter in to he temple: til he seuenne
plagis of he seuenne aungelis were endid
And thei herd a greet vois fro heuene:
seyinge to he seuenne aungelis/ go he
& schede out he seuenne violis of goddis
wraze in to erthe/ and he first aungel we

grette aȝe moouinge was made: which
maile neuer was syren men. Iheru on ȝe
aȝe. ſuche aȝe moouinge ſo grette / and ȝe
greet aȝe was maad in to ȝe parties:
ȝe aȝes of heȝen men ſeldu / and greet
babiloine cam in to mynde biſore god:
to ȝene to it ȝe aȝe of ieru of ȝe in dig
nacion of his wraype / and eche yle fliz
a weie: ȝe hillis ten uot ſouiden / and gre
te haile as atalent: cam don fro heuene
in to men / ȝe men blaſtemaden god for: ȝe
plage of haile: for it was mead ful greet

And on of ȝe ſeuene aungelis cam.
ȝat had ſeuene viſions: ȝe ſpake wiȝ
me ȝe ſeid / com ȝou ȝe ſchal ſtheve to ȝe
ȝe daupnacion of ȝe greet hore. ȝat ſit
ty on many waturs: wiȝ wiȝich kyng
is of ȝe ceȝe didn formacion / and ȝe ȝe
duellen in ȝe ceȝe. ten made drunken of
ȝe ȝe of his lecherie / ȝe he toke me in to
deſert in ſpirit / and ȝe aȝe a wōman ſittyn
on a reede treſt ful of names of blaſtemy
e: hanynge ſeuene heedis ȝe ten hornes / and
ȝe wōman was enuowud wiȝ purpur

best and his kyngdome was made deck
þrieten to gadie her þruggis for sorowe;
þ blaffemedu god of heuene for sorowis
of her iþoudis. þ þei diden not penaunce
of her werkis/and þe fyrte aungel schod
out his viol in to þat ilke greet flood
cufiutes. þ duede þe watir of it: þat wa
were made redy to þyngis fro þe hime
rilyng. and þe say viciene spiritis by
maile of floggis go out of þe mow of þe
diagū. of þe mow of þe best þ of þe mow
of þe false profete/ for þi ben þe spiritis
of deuels: makyng signes/ and reigō
for to þyngis of al þe eerþe: to gadie
hem in to batayle to þe greet day of al
myti god lo þe come as a wyrt þref/ bleſid
is þe þat watir þ kepiþ his doiris: þat he
wandir not naked. þ þat þe se not þe fay
hede of qūu/ and he schal gadie hem in to
a place: þat is depid in eþrew herimagedā
and þe ſeneur aungel schod out his viol
in to þe eerþe: þ a greet vois went out of
heuene fro þe nou þ ſeid/ it is don/ and le
vtyngis weren maad þ vois þ þindis þ

houny hym to duelle a schoit tynic/ a ye
beest rat was & is uot: & sche is re cunty:
& is of re senenry. & schal go in to peris-
chyngt/ & re ten hornes. wunthi rou haast sey:
ben ten kyngis. rat & ha uot taken
kyngdom/ but rei schulen take power
as kyngis con oure astur re beest/ yese ha
w coustel: schulen bitake yer ittu & pow-
er to re beest/ yese schulen fizte wip re lōle:
& re lombe schal oīdome hem: for he is
lord of lordis & kyng of kyngis/ & rei p-
ten wip hym: ten clepid chofyn & feyfa/
and he leid to me/ re watris whiche rou
haast seyne. where re hore situr: ben pepel
& follis & longagis/ and re ten hornes y-
rou haast seyn in re beest: yese schulen in-
ke hir desolat & uakid/ & schule ete re flei-
schis of hir: & schulen bien hir togidre is
fier: for god & af in to re hertis of hem:
rat rei do rat y is plesant to hym/ rat
rei zene her kyngdom to re beest: til re
wordis of god beendid/ and re woma
whom rou haast seen: is re greet ate rat
har kyngdō on kyngis of re erpe

7 red. and oner gold wip gold. 7 precious
stou 7 pcerlis: hanpuge a golden cuppe i
hir hond ful of ab hominacouns 7 buclen-
nes of hir fornicacions/ and a name wri-
tū in re hede of hir: miserie/ babiloyne
re greet modir of fornicacion: 7 of ab hōi-
nacouns of re erpe/ and i say a wōman dāi-
liū of re blood of seyntis: 7 of re blood of
martiris of ihū/ and whāne i say hir: i
woundid wip greet woundyng/ 7 re anigel
leid to me/ whi woundist you: i schal seie
to re. re sacrament of re wōman. 7 of re
best pat becri hir: pat har re senene he-
dis 7 ten hornes/ re best whiche you seist
was 7 is not 7 schal stie fro depuelle: 7 she
schal go in to perischyng. 7 in eu dillyng
in erpe. schule woude whos nanes beu
not writū in re boke of lyf. fro re making
of re woud/ seynge re best pat was. 7 is u/
and so is wit. who pat har wisdom/ re
senene heedis beu senene hillis: ou whi-
che re wōman sitt/ and kyngis senene be-
beu/ sybe han seidon: ou is 7 a wip com-
not 3it/ and whan he schal come. it bi

ne & I am no alwidwe: & I schal not ce we-
lyng/ and Ierfor in oday hir wondis schu-
len com der a mooring and hangur: & she
shal be breut in fier/ for god is stronge. y^e
shal denie hir: & Ie kyngis of Ie eerpe schu-
len bi wepe & bi weile hem self on hir. why
dide denie fornicacoon wif hir & Iynoden in
dehis: whyane in schulen Ie Ie smole of
Ie breuyng of it/ stoupyng a ferre to dre-
de of Ie turnyng of it: & seying wou. wou.
yilk gret ate bawdyne & yilk stronge ate:
for in don oure Ie dome comey/ and mar-
chaundies of Ie arte schulen wepe on it &
more: for no man schal be more Ie mar-
chaundies of hem/ Ie marchaundies of gold
& of siluer & of pious stou. & of perle & of
vile & of purpur & of silk & of cotte/ & the
argmes. & al vesselis of yner & al vesselis
of pious stou. & of bras ad of yren & of mar-
vil & candel & a monye/ And of swete smellig
yngis & oymenis & encence & of wyne & of
oyle & of flour & of whete & of werke beftis.
& of chape & of horsis & of cartis & of seruan-
tis & of lyues of men/ and in appis of

Ad after reſe rnyngis I ſay a noue
Anngel comynge dū fro heuene
harynge gret power/and he erſe was
lytued of his glorie/and he cride wir aſtū
ge vois: & ſaide/gret babaoyne ſeldū fel-
dū: & is maad he habitacōū of deuellis/
and he keepyng of eche butlene ſpirit: & he
keepyng of eche butlene ſoul/ & hatched: for
all ſollis dūllū of he wraye of he fornicā-
cōū of hir/and kyngis of he erſe & mar-
chanthis of he erſe: dūden fornicacōū wth
hir/and mē made richē of he vertu of de-
lias of hir/and I herde a noue vois fro heu-
ne: ſeynyng my peple go he out of it. & be he
not partūis of he treſpaciſ of it: & he ſchūle
not reſſeyne of he woundis of it/for he ſyues
of it camen al to heuene: & he lord had myde
ou he wickidneſſe of it/ & eide he to it. as ſche
ȝeldid to ȝou: & double he double rnyngis at
tir hir werkis/ in he ſame dyspūke rat ſche
meldid to ȝou: merynge he double to hir/ as
mede as ſche glorified hir ſelf & was in de-
lias: ſo mede tūrment ȝene he to hir &
weplynge/for in hir hert ſey I ſitte a que

to þe see: & seid / in þis viue þat greet atee ba
 baoyne shal be sent: & now it shal no
 more be founden / and þe vois of harpis &
 of unlik & of men synnyge ȝep pipe &
 tūpe shal no more be herd in it / & eche craft
 n man. & eche craft: shal no more be founde
 in it / and þe vois of p. m. shal
 nomore be herd in þe / & þe lute of laute-
 ne shal no more shyn to þe / and þe vois
 of þe husbōd & of þe wyf: shal no more
 be herd in þe / for n. marthauntis were
 priuys of þe ȝeþe / for in þi wichecraftis:
 al folkis criēd / and þe blood of p. of
 & of seyntis: is founden in it. & of al men þat
 beu slayne in ȝeþe

20 rxc.

Fair ȝeþe ringis þe heid a greet vois of
 many trūpis in heuene: synginge al
 leluya / ȝeþe & glorie ūtius to oure
 god. for trewe & iust beu þe dōmes of hī.
 whiche demede of þe greet hore þat defou-
 lid þe ȝeþe in hīr lechēce / and beugid þe blo-
 de of his seruauitis: of þe hondis of hī / &
 eche þe seid alleluya / and þe swike of it say-
 vp: in to woundis of woundis / and þe foure

redesue of it yf went away fro pe: & alle
falle ringis & ful clere perischeden fro pe
and marchaundies of reles ringis. schule
nomore fynde io ringis / ri rat ven made
riche of it: schulen stonde fer for: died of
turmeue of it: wepyng & mornyng &
seyng. wo. wo. yll greet cite. rat was
clopid wif bys & purpur & reed starlete: &
was oure gild. my gold & preuous stow
& margarets: for in on oure so many n
thens ven destitute. and eche gouernour
& al rat sailen vntilpe in to place & ma-
ryners & rei ra worchen in re se: stonde
fer & creden / seynge re place of re veyning
of it: seynge / what is ink ris greet cite:
and castiden powdre on her heedis: & m-
eden wepyng & mornyng. & seynge. wo.
wo. yll greet cite in whiche al rat ha
schippis in re se ven made riche of re pu-
sis of it: for in on oure it is desolate / heue-
ne & holy apostles & profets: make ze-
ful out ioye on it: for god hay demed your
down of it / and w strouge aungel toke
vp a stoon as a greet mylstone: & cast in

ned: & lo a white hors & he sat satt on hym
was clopid fearful & forfast/ and wyrist
wisuene he demey & fytty/ and se yren of hi
as flaume of fier. & in yeed many ^{his}
deademes/ and had a name writen. whi
che noman knew. but hee/ and he was
clopid wy a dovy spreyut wy blood: & se
name of hun was clopid se sone of god/
and se cothis sat ten in heuene: sueden hi
on white horsis. clopid wy byssyn white
& clene/ and a swerde sharp on eche side ca
fory of his mow: sat wy it he smyte fol
lows/ and he schal rule hem wy an yren zer
de/ and he tredy se pssoure of wyu of aro
ge beiaunce of se wraye of annys god/
and he hay writen in his cloy & in his he:
kyng of kyngis & lord of lordis/ & se
an angel stondinge in se sune: & he cried
wy a greet vois & seid to al buddis sat.
flowen bi se myddil of heuene/ come se &
be se gadrid to se greet soper of god: sat
se etc se fleschis of kyngis. & se flesch of
tribunes. & se flesch of stronge men & fle
sch of horsis. & of so sat sitten on hem & se

7 tivena semours. 7 se fourc wretis felen dū
7 worshipiden god sittynge ou se trone. 7
seid amen alleluia/ and a vois wente out
of se trone: 7 seid/ alle se seruantis of ou
re god. seie se helyngis to our god: 7 se
pat diiden god. make 7 greet/ and y herd a
vois of a greet trumpe. as se vois of ma
ny watris. 7 as se vois of greet rundis
seying alleluia: for our lord god almyghty
hay regned ioye we 7 make we myght: 7
zene we glorie to hym/ for se weddyngis
of se loube camen: 7 se wyf of hym made
redy hir self/ 7 it is zoun to hir: pat she
keuere hir wy white vyllyu chynge for
whi vyllyu is iustifyng of seyntis/ and he
leid to me/ wnte you. blessid ben sei pat be
clepid to se soper of se weddyngis of se lou
be/ and he leid to me/ seise wordis of god be
trewe/ and y feldū before his feet: to wor
shippe hym/ and he leid to me. se you pat p
do not/ i am a seruaut myghty 7 of se beie
ren: haunng se witnesyng of ihu/ wor
shippe you god/ for se witnesyng of ihu:
is spirit of profetac/ and y say heuene ape

For the first

serus: & þe caten on hem: & down was 30
un to hem. & þe sonhs of men biyhedid for
þe witnesynge of ihu: & for þe word of
god / and hem þat worschypiden not þe
beest. ney þe ymage of it: ney token þe
carret of it in her forhedis ney in her
hondis & þe lyueden & regueden wy ðt a
þousand 3eiris / & oþer of deed men wyne
den not til a þousand 3eiris ven endid /
wis is þe first a 3erisyng / 2ndly &
holy is he þat hay part in þe first
a 3erisyng / in þese meur: þe secūde
dey hay no power / but þe schule
be preestis of god & of crist. & þe schu
len regne wy hyin a þousand 3eiris /
and whānc a þousand 3eiris schulen
ly endid: satanas schal be unwūde of
his þrow / and he schal go out & schal dr
seyne folkis. þat ven on þe four cornis
of þe erpe: gog & magog / and he schal
gadur hem in to batelle: wyos noñbre
is as þe grauel of þe see / and þe fieden bp
on þe brodenesse of þe erpe: & enurow =

fleisch of al free men & bound men. & of sma-
le & of greet and I say þe beest & þe kyng
is of þe erre. & þe cosyns of hem gadrede
to make bataille wip hym rat satt on þe
hors & wip his oost and þe beest was con-
te: and wip hir þe false profete. rat ma-
de signes biforn hir in which he discou-
de hem rat tolok þe curst of þe beest: & þe
woisshypid þe ymage of it / þese tven
weren sent quyt: in to þe poole of fier &
bynstou and þe oþer weren slayn wip
þe swerde of hym rat satt on þe hors.
rat comen for of þe moyn of hym. & al
buddis were fillid wip þe fleisch of hem

And I say an aungel comyng down
fro heuene. haunge þe keie of dep-
nesse: & a greet thayne in his hond and
he caughte þe dragon. þe colde serpent rat
is þe deuel & sathanas: & he bound hy
in a thousand yeres and he sente hym
to depnesse: & closid on hym & seelid: þe
he discouue nomore þe folkis: til a thou-
sand yeres be fillid / after þese yngis wyl
byhouer to be vþbound a litil tyme / & I say

xxi
AND I say: a new heuene & new erth
for the first heuene & the first erth
went away: & the see is not now / and I haue
sayd the holy cite ierusalem newe comynge down
fro heuene made redy of god. as a wyf
is ouercomen to hir husbond / and I haue
agret voles fro the trone: sayunge / lo the ta
bernacle of god is with men: & he schal
duelle with hem / and men schal be his pe
ple: & he god with hem schal be her god / &
god schal wipe away the teer away fro the
eyen of hem / and dey schal nouore be. nei
r more mynyng. nei crying. nei sorow
schal be ouer: which first yngis went
away / and he sayd that sitt in the trone
lo I make al yngis newe / and he seid
to me / writ thou: for these wordis be
most feyful & true / and he seid to me.
it is don / I am alpha & omega. the begynnyng
& ende / I schal geue firely of the wille of the
water: to hym that thirsty / he that schal
ouercome: schal welde these yngis /
and I schal be god to hym: & he schal be

and þe castels of seyns & þe loundre
and fier cam doun of god fro heuene: &
denorid hem / and þe deuyl pat diseyned
hem: was sent in to þe poole of fier & of
bryngston / where bore þe best & false
profetes schuld be turmentid day & nyght
in to worldis of worldis amen / and þan
a greet white throne & on sitynge on
it: fro whos fyt cerye flocde & heuene
& þe place is not founden of hem / and þan
sayd men greet & smale stoundinge
þe fyt of þe throne: & bokis weren op-
ned / & a booke ^{was} is opened: which is
þe bok of lyf / and deed men weren deme-
de of respyngis pat weren writen in þe bo-
kis. after þe werkis of hem / and þe see þat
his dred men: pat weren in it / and deyr & hel-
le zauen her deed men: pat weren in hem / &
it was demede of eche: after þe werkis of
hem / and helle & deyr weren sent in to a
pool of fier / þis is þe secunde deyr / and he
pat was not founden in þe bok of lyf wri-
ten: was sent in to þe pool of fier.

ye twelue names of ye twelue apostles
3 of ye londre/ and he pat spake wip me
had a goldū meſure of a reed: pat he ſch
ulde mete ye citee/ & ye ſatis of it & ye wal
and ye cite was ſett in ſquare/ and ye
lengre of it. is ſo meche. as myche as
is ye breede/ and he mat ye citee wip
ye reed. bi furlongis twelue thouſan
dis/ and ye hye & ye leugre & breede of
it ben euene/ and he maat ye wallis
of it. of an hundrid & four & forty ci
bits: bi meſure of man pat is of an
gel/ and ye buldyng of ye wal per of
was of ſton iaspis/ and ye citee it ſelf
was cleen golde lik cleue glas/ and ye
foundementis of ye wall of ye citee: we
ren ouerred wip preuous ſton/ ye firſt
foundemente: iaspis/ ye ſecunde. ſaphi
rus/ ye þird: caladonyus/ ye fourte:
ſmaragdus/ ye fyneſte: ſardny/ ye
ſixte: ſardius/ ye ſeuene: criſolithus/
ye eyght: berillus/ ye nyne: topaius/
ye tenth: criſopallus/ ye elenye: iacinth

stone to me/ but to ferdful men & vnbile
ful & cursid & uanquellers & fornyca-
tors & to witchis & worschippers of i-
dols & to al lyens: ye part of hem shal
al be in ye pool vrenyngge wyf fier &
lyfston. yat is yat ye secunde deet &
connam of ye seuen angells hauryge
violis ful of ye seuen last beniaices &
he spake wyf me & seide/ come you & i shal
al schewe to yee ye spouse ye wyf of ye
lombe/ & he took vy in spyt: in to a gre
te hill & hye/ and he schewed to me ye
holy cite wthin conyngge don fro heue
ne of god: hauryge ye deerte of god &
ye lyt of it lik a p:ciuous stoon as ye
stoon iaspis as cristal/ & it had a walle
greet & hye: hauryge twelue zatis & in
zatis of it twelue angells: & ye names
writen in. yat beu ye names of twelue ly
uagis of ye sones of isrl fro ye east yre zatis
& fro ye souy. yre zatis. & fro ye noy yre za-
tis. & fro ye west yre zatis. And ye walle
of ye cite had twelue foundementis: & i he

lombe in þe myddil of þe streete of it / &
on eche side of þe flood / þe tre of lif vñ
gyngre for twelue fruitis: zeldyngre his
fruyt vñ eche mouere / and þe leues
of þe tre: ven to helpe of folkis / and
eche cursid yng schal nomore be / vt
þe lett of god & of þe lombe schulen be
in it / and þe seruauntis of hy. schulen
serue to hym / and þei schulen see his fa-
re & his name in her forhedis / and wzt
schal nomore be. & þei schulen not ha-
ue ned to þe lyt of lanterne: ney to
þe lyt of sunne / for þe lord god schal lye
ne hem / and þei schulen veyne in to
wordis of wordis / and he seide to me /
þese wordis ven moost feyful & trewe /
and þe lord god of spiritis of profens.
sent his anigel: to schewe to his ser-
uauntis. what yngis it bihonyr to be
don scone / and lo I come swiftly / 23 les-
sid is he rat hepy þe wordis of ris pro-
fec of ris booke / and I am I am: rat
herde & sey þese yngis / and aftarward y^r

ye twelue: a metelne/ and twelue ja-
tis ben twelue margarets. bi eche/ and
eche jate was of eche margarete/ and
ye firtis of ye ate weren ^{cleus} gold: as of
glas ful schynnyng/ & i say no temple
in it/ for ye lord god almyghti & ye lombe
is temple of it/ & ye ate hay now ned
of sune ney moone: yat ye schyne in
it: for ye deerte of god schal lyue it:
& ye lombe is ye luyterne of it/ and fol-
lowe schulen in ye lyt of it walke: &
ye hyugis of ye eerre: schulen byuge
her glorie & onour in to it/ & ye jates
of it schulen not be clohid bi day/ and
nyght schal not be yere/ and ye schule
byuge & glorie & onour of folowes in
to it/ ney ony man defoulyd & doyuge
ab homination & lesyuge: schal entre
in to it/ but ye yat ben writen: in ye
book of lyf and of ye lombe/

xxv
And he schewid to me a fload of
quik water schynnyng as cristall:
comynge forth of ye lect of god & of ye

te & hyu dainy: & ye schynnyge morowe
sterre / & ye spirit & ye spouse: seie co
me you / & ye pat hely: seie come you /
& ye pat ristly come: & ye pat wole: ta
ke ye freely ye water of lyf / & I witnesse
to eche man: heerynge ye wordis of pro
fessie of yis booke / if ony man schal put
to yese yingis & god schal put on hyu
ye beiaunce writū in yis booke And if a
ny man do a weie of ye wordis of ye booke
of yis professie: god schal take a weie ye
part of hyu. fro ye worke of lyf & fro y
holy are. and fro yese yingis yat ben wri
tū in yis booke seie ye pat hely wit
nesse of yese yingis & come soone amen
come you lord ihu / ye gince of oure lord
ihu crist: be wy you alle. Amen.

ihū crist be wy
Alle Amen
Alle Amen
Alle Amen

John Thorp

I had herd & seyn I felde don: to worldschipe
bifor I fert of I aungel rat schewid to
me reke yungis/ and he leid to me / so you
rat you do not for I am seruauit my
yet I of I viften profetis: & of hem rat
kepen Ie wordis of profetie of Iis holie
schipe you god / & he leid to me / Sig
ne uerif seel you not Ie wordis of pro
fetic of Iis wok / for Ie tyme is ny; he
rat noyve: uone he 3it / & he rat is in ful
Iis Ietr foule 3it / and a iuste man: be
iustified 3it / & Ie holy be halowid 3it /
In I come soon & my miderwyf me: to
3eld to eche man after his werkis / I am
myphs & to Ie first & Ie lest & bigynnyng
& Ie ende: blesse ben Ier rat Ie aischen
Ier stoules: rat Ie power of hem be in
Ie tree of life & Ie uirgynis in to Ie citi
for Ie youtfouf Iouandis & Ie wythys &
Ie chaste men & Ie manquellers & Ie scrupel
to Ie Iis & Ie rat Iouer & Ie makyng Ie Ie
Ie Iis sent my aungel to witnesse to
you Ie reke Iungis in churche / I am Ie no

Wher & foaces shulle be voyded.
 en langage & shulle cece. en one
 ce shal be dystored for atri the kno
 wen and atri the pferes. But wha
 pat shal come yat is pfit. ying
 p is of pti shal be avoided. Whan
 y was alitil child. y spak as alitil
 child. y undrestode as alitil child.
 y yonr as alitil child. But whan
 y was made man. y avoided yo
 yngt & cece of alitil child And the
 cece nolbe in am. vnder knesse.
 But yam face to face nolbe y know
 of pty. but yam yll yal knowe. as y
 am knowen and nolbe decollo.
 fery hope & charite. yce the pte
 be most of yce. is charite.

I was in pte. of the
 Enalwood of the o. of the
 9-20th of the 12th century
 Virginitas ad deo. pte. of
 ad se. pte. of the 12th century.

I H



I f y speke wth tūges of men
 & of anget. & y haue not charite.
 y am made ad brasse sounding. or
 aymbal tynnyng. and yf y att y
 haue yfowis & knolynge al myste
 reos. & al kyngs. & yf y haue al
 fowp. so y y moue hilles fro the
 place. & y haue not charite y a
 nougt. and yf y dothe al nūd go
 no m to y mētis of pore men.
 and yf y breake my body. so y
 y breu. & yf y haue n charite
 it dothe to me noþing. charite
 y pacyent. it is bondgūd. charite
 enuyeth not. it doþ not wythhōd.
 it is n blotten. it is not conuocous.
 it doþer not yf yngt y bōu hie
 othen. it is not sturid to wraype.
 it yentep not much. it is eny not
 wythhōdness. But it ioueth to us
 we to trupe. it suffir al yngt. it
 belonop al yngt. it susteyneth
 al yngt. charite falles not don.

The master said in a loud
 one the other ~~was~~ ~~the~~ ~~the~~
 Volaphe and ~~the~~ ~~the~~ ~~the~~
 The bid hang the full of appo
 mata of ~~the~~ ~~the~~ ~~the~~
 The ~~the~~ ~~the~~ ~~the~~ ~~the~~ ~~the~~
 One ~~the~~ ~~the~~ ~~the~~ ~~the~~ ~~the~~
 he is ~~the~~ ~~the~~ ~~the~~ ~~the~~ ~~the~~
 In ~~the~~ ~~the~~ ~~the~~ ~~the~~ ~~the~~
 The ~~the~~ ~~the~~ ~~the~~ ~~the~~ ~~the~~
 The ~~the~~ ~~the~~ ~~the~~ ~~the~~ ~~the~~
 It ~~the~~ ~~the~~ ~~the~~ ~~the~~ ~~the~~
 Non ~~the~~ ~~the~~ ~~the~~ ~~the~~ ~~the~~

TAKE no thing the ~~the~~ ~~the~~ ~~the~~ ~~the~~ ~~the~~
 So ~~the~~ ~~the~~ ~~the~~ ~~the~~ ~~the~~
 Good ~~the~~ ~~the~~ ~~the~~ ~~the~~ ~~the~~
 The ~~the~~ ~~the~~ ~~the~~ ~~the~~ ~~the~~
 The ~~the~~ ~~the~~ ~~the~~ ~~the~~ ~~the~~
 The ~~the~~ ~~the~~ ~~the~~ ~~the~~ ~~the~~
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 The ~~the~~ ~~the~~ ~~the~~ ~~the~~ ~~the~~

[Decorative flourish]

W. 1500. 1500. 1500. 1500. 1500. 1500.

[illegible]

Johnis Regiomontani Mathematici

Post mille expletos a partu virginis annos
 Et post quingentos rursus ab orbe dates
 Octogimus octavus mirabilis Annus
 Ingruet: is secum tristia fata Trahat
 Si non hoc anno totus dissolvitur orbis
 Si non in nihilum terra frantumq₂ ruant
 Cuncta tamen mundi sursum ibunt atq₂ decorum
 Imperia et Luctus unūq₂ grandis erit

This is the famous prophecy of the
 end of the world in 1588 made by
 Johann Kepler of Regensburg
 in mid 15th century. A translation can
 be found in Martinus's 'Defeat of the
 Spanish Armada' I Cape 1959 page 100

G.G.

~~Feb 18 1863~~ Feb 18 1863

22



here begynney a prologe on ye pisse of lani

W^h is
by himself
here
The Lord is my portion

in the world

Oh

In stabiles enim sunt res humane

Qui stat, videa ne cadat

4 Si sciret non erat se tam go dno



It al water of weu put by D. P. m. h. e.
A m. d. n. e. f. f. y. o. n. t. a. m. e. n. t.

I. m. d.
m. i. m. m. m. i. m. m. i. m. m. i. m. m. i.

p. Justifyinge sayth, is, An inward
appropriatione in hearts of Christ-
lesse beleevings by fideall
Ardye to be purged from all
unf. s. y. m. e. s. and to be justified
by fide resurrection.

An

1540

1540

Wright

Wright well to bed

In the year or in the year
Heard & so & says the boy
for of the whole wedding
Comes the best

Dear & so & says the boy
Best for of the whole wedding
Lives the best
A C L f f f

Handwritten text, likely a manuscript or ledger, featuring a grid structure. The text is heavily obscured by ink smudges and scribbles. Legible fragments include:

Top right: ...an ... to ... of ...

Top left: ...

Center: ...

Bottom left: ...

Bottom right: ...

Quite perfect

Bought at Harmsworth Sale

16.X.1945 Lot 2034

New End papers and back repaired
by Sangars & Sybilffe Dec 1945

— George Gordon

SIGNATURES:

fol. 11, 35, 58 Sir John Shaw 1st Mayor of London 1501 &
81, 91, 101. Nephew of Sir Edmund Shaw (see DNB)

to 20 William Lyngdon

to 32 Sir Thos. Venable knighted in 1544

to 79 John Richardson

to 80 Humphrey Barre

to 90 John Hutton

to 105 John Thorne

to 106 John Smalwood & also John Hurleston
Archdeacon of Richmond 1496-5

to 107 John Shawe, Priest of Sandbourne Church

* Collet's father was Lord Mayor in 1486 & 1495

